

**GRAMOPHONE RECORDS**  
**OF THE**  
**LANGUAGES AND DIALECTS**  
**OF THE**  
**MADRAS PRESIDENCY**

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**TEXT OF PASSAGES**

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**Published by**  
The Commissioner of Museums,  
Government Museum, Chennai - 600 008.

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**PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS**

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**1927**





**Dr.R. KANNAN, Ph.D., I.A.S.,  
Commissoner of Archaeology  
and Museums,  
Government Museum,  
Egmore, Chennai-600008.**

**Phones:  
Off: 8261578  
Res: 4341209  
Fax: 8218735**

## **FOREWORD**

Government Museum, Chennai brings out the research work of its Curators, other scholars and the Heads of the Museum as Bulletins, Catalogues, Monographs, Handbooks and Guidebooks. They are considered definitive works of their kind and frequently referred to all over the world.

The Anthropology Section of the Government Museum, Chennai is in possession of not only antiquities and artefacts but also a set of 'Gramophone Records' of languages and Dialects of the then Madras Presidency. The contents of these gramophone records were transcribed and later translated. And the outcome of the meticulous and painstaking efforts was published as a book entitled "Gramophone Records of Languages and Dialects of the Madras Presidency". Languages such as Tamil, Telugu, Kannada, Kui, Gondi, Savora with their available dialects form the content of this book. Many of these sounds are now extinct consequent on the mainstreaming of the speakers by

development and assimilation. This has, of course, the effect of removing the unique primeval diversity so dear to anthropologists to trace the history of the human race. This book is, therefore, irreplaceable. The Gramophone records themselves are available in the Museum Anthropological section with the Curator.

This unique book was out of print and stock for a considerable time span. Now it is reprinted with the aim of providing source materials to scholars and researchers in the fields of Linguistics, comparative study of Dravidian languages, and Linguistic Anthropology. It is hoped that the readers will immensely get benefited.



(Dr.R.Kannan,Ph.D., I.A.S.

CHENNAI-600008

15-3-2002 AD

## P R E F A C E

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The idea of recording by gramophone the dialects and languages of this Presidency was suggested to Government by Sir George Grierson, K.C.I.E., the officer who was in charge of the Linguistic Survey of India. The proposal found acceptance with the Government in view of its obvious scientific value. In the words of Sir George Grierson, "besides the great interest that such records would arouse by enabling the languages to be heard spoken by members of the tribe concerned, they would be useful to students of languages, and to phoneticians, who would thus be put in the possession of the actual sounds used in each language, and form valuable records of languages which are liable to change, and which in future years may be extinct." Though steps in the direction of the recording of the languages of this Presidency were first taken in 1918, the recording was not done until 1922, as the Recording Expert of the Gramophone Co. of Calcutta was not available earlier. The success which ultimately attended the work was largely due to the co-operation of the Collectors of districts, the Commissioner of Coorg, and the Translators to Government in the difficult task of training the speakers of the several dialects to do what was required for purposes of the record. The work of transliterating the passages adopting a uniform system of transliteration, conforming as far as possible to the system employed in Grierson's Linguistic Survey of India, was however a difficult one to accomplish as the persons in the districts were mostly unacquainted with the work. This



occasioned considerable but unavoidable delay. Special thanks are due to the late Diwan Bahadur L. D. Swami-kannu Pillai Avargal, C.I.E., I.S.O., who rendered valuable aid by going through the proofs and helped to effect uniformity in transliteration. It is much to be regretted that this was not completed before his death. My Personal Assistant, Mr. M.D. Raghavan, B.A., has done the compilation, which has entailed very considerable work. He also recorded and transliterated the passages in Korava, Patnūli, Marāthi and Amindivi Malayālam.

Spare records are available with the Gramophone Co., Ltd., Calcutta, at Rs. 2 per record.

MADRAS,  
20th Dec. 1926.

F. H. GRAVELY,  
*Superintendent, Government Museum.*

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\* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

† No written records kept, the speakers having delivered them on the spot without any previous record.

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\* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

# GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

## AMINDIVI MALAYĀLAM.

SONG BY KILAVELIYAN MUHAMMAD KÖYA OF AMINDIVI.

അയ്യ	ഗുണം	കെട്ട്	പൊയ്ക്കിണ	മാനം	മയ്യാൽ
(1) Ayya	guṇam	keṭṭe	poyyakkiṇa	mānam	mayyāl
Your	virtue	bad	gone	respectability	
പെരുകുതെടി	രത്ന	പൂമണി	ശബം	എന്നെ	മറിമായ
peruguteḍi,	ratna	pūmaṇi	śambam,	enne	maṛimāya
is growing	gem	finest of flowers	a flower	my	wicked
പെണ്ണേ	എനതുളളം	പുണ്ണായി	ഉരുകുതെടി.	തുയ്യൂർ	
peṇṇē	enatuḷḷam	punṇāyi	urukuteḍi.	(2) Tuyyūr	
girl	my mind	sorely	pained.		
നെബിയാറിൽ	നിത്യം	നിത്യം	തുടിച്ചുകൊ	തുതർ	
nebiyārīl	nityam	nityam	tudittukko;	thuther	
prophet in	every day	every day	utter		
ശാഫാത്തിൽ	മത്തം	ചിത്തം	കൊടിത്തുകൊ	ബായി	
śaphaathil	mattum	chittam	koṭithuko.	(3) Bayī	
				Month	
കെലിമാത്തിണ്ടകം	നാക്കിൽ	ഇരിത്തിക്കൊ.	പോശം	ലാനത്തും	
kelimattiṇḍakam	nākkil	irittikko.	Pōśam	lānattum	
prayer of kelima	on tongue	let be		satan	
കഷ്ടം	തട്ടി	മരിത്തിക്കൊ.	തം	തകുന്ത	ദിമിദം
kashtam	taṭṭi	marithiko.	(4) Tam	takunda	dimidem
ജഗുന്ത	ഫാമസാം	സരി	സാഗ്രുദത്തം	കിങ്കിണി	ബംഭം
jagunda	phāmasām	sari	saṅgrudattam	kiṅgiṇi	bumbhum
ബിക്രുദത്തം	റിമസാരി	ഗമപദ	തവദരി	കിദജനു	
bikrudattam	rimasāri	gamapada	tavadari	kidajanu	
തകിട	ഡംഡം	ബിക്രുദത്തം	ദൊകടി	ബംഭം.	
ṭakida	ḍumḍum	bikrudattam	dōkadi	bumbhum.	

## TRANSLATION.

The song is addressed to a girl who is very beautiful. The songster says : (1) O! beautiful girl! my mind is very much pained on account of your wicked leanings. (2) Always have the name of Nebi (Muhammad) on your lips and pray for victory. (3) Let Kelima (a form of prayer) be on your tongue and do not permit satan to influence you.

The fourth line has no meaning. It is only a combination of certain musical terms to complete the verse.

## II

ആനന്ദം	മുഖം	കണ്ടു	പിരിഞ്ഞനാളതിൽ	ശേഷം
(1) Ānanda	mukham	kaṇḍu	piriññanālatil	śēsham
<i>pleasant</i>	<i>face</i>	<i>seeing</i>	<i>since the day</i>	<i>after</i>
ആഹ്വനേന്ദു	വ്യസനമിലാൻ	നിന്നാൽ	ആപത്തായി	ഇരിന്നുള്ളം
āhanendu	vyasanamilān	ninnāl	āpattāyi	irinnuḷlum
<i>Oh (my) heart</i>	<i>in sorrow</i>	<i>by you</i>	<i>in danger</i>	<i>remains</i>
പൊറും തുളളും	മൊഹത്തുതും	കോവിതു	പുഗയിന്നു	തേനേ
poṛam	tullum	mohabuttum	kōvittu	pugayinnu
<i>outside and inside</i>	—	<i>taking fire</i>	<i>burning</i>	<i>(my) honey</i>
കൊണൊവര തടാന	ഇമ്പിടം	എന്നിൽ	ഭാവിപ്പണം	മനീവ
(2) Koṇovandarulanu	imbiṭam	ennil	bhāvippaṇam	maniva
<i>to result in good</i>	<i>here</i>	<i>in me</i>	<i>feel</i>	—
മതി മുഖ മനേ	കയ്യൂ കൂടി	കണ്ടിടൻ	അല്ല പകൽ	അല്ല
mati mukha manē;	ottu kūṭi	kaṇḍiṭan	allum pakal	allatu
<i>moon faced darling together be</i>	<i>to see</i>	<i>all day</i>	<i>not only</i>	
അനുദിനം	തേടിക്കൊണ്ടു	ഇരിക്കുന്നു	ഉഹനെ	പുന്നാരം
anudinam	tēṭikkonḍu	irikkunnu	uhane.	(3) Punnāram
<i>every day</i>	<i>praying</i>	<i>(I) remain</i>	—	<i>Darling</i>
സുമുഖിയോടു	ഇരുന്നു	ഉറക്കൊയിച്ചു	പുന്നാരം	ബദ്രു മുനിർ
sumukhiyōṭu	irunnu	uṛakkoyichchu;	punnāram	badru munir
<i>beautiful girl staying</i>	<i>keep awake</i>	<i>Darling</i>	—	—
കരി കത്തായച്ചും	മാനിമ്പ	കിളികിഷ്ടം	ബരാനല്ലെ	
ori kattanñayachchum;	mānimba	kilikistām	barānallē	
<i>a letter sent</i>	<i>heart's darling</i>	<i>bird's satisfaction</i>	<i>to produce</i>	

നയിച്ചു.	മലയോരം	ധനം	പൊന്നാകിലും	അഹൻ	
neyichchu	(4) Malayōlam	dhanam	ponnākilum	ahan	
<i>endeavoured</i>	<i>mountain of</i>	<i>wealth</i>	<i>gold even</i>	<i>I</i>	
വിട്ടൊഴിച്ചു	തന്നോടു മോഹം	രസിച്ചു	നിന്നു	ദേഹം	
viṭṭoyichchu;	tannōṭumōham	rasichchu	ninnu	dēham	
<i>abandoned</i>	<i>to you love</i>	<i>enjoying</i>	<i>being</i>	<i>body</i>	
നശിച്ചു	നാനേ	അലഞ്ഞി	വലഞ്ഞി	നഹുസലിഞ്ഞി	മെലിഞ്ഞി
naśichchu	nānnē;	alaññi	valaññi	naphusaliññi	meliññi
<i>destroying</i>	<i>me</i>	<i>wandering</i>	<i>tired</i>	<i>despirited</i>	<i>thinned</i>
തീര.					
tiru.					
<i>become</i>					

## TRANSLATION.

The song is addressed to a beautiful girl whom the songster loves. The girl is absent. (1) Ever after I saw your beautiful face on a certain day my heart is burning with love for you. (2) O! beautiful girl with face like the moon it may be God's will that we should be separated like this. I am praying God every day that I may meet you always. (3) Thinking about you I keep awake and write you this letter. Is it not to get your love that I do all these things? (4) I prefer you to a mountain of gold. On account of my love towards you my body is growing thin.

[No. 114 A.K.]

## AMINDIVI MALAYĀLAM.

## THE PARABLE OF THE PRODIGAL SON.

കരാളക്കു"	ലണ്ടു	മക്ക	ഉണ്ടന	എളെ	മോൻ	ബാപ്പാട്ടു
Oraḷakk	landu	makka	undana.	Elē	mōn	bāppōṭu
<i>a certain man</i>	<i>two</i>	<i>sons</i>	<i>had</i>	<i>younger</i>	<i>son</i>	<i>to father</i>
പറഞ്ഞു	എന്ന	കാതി	മൊതൽ	നക്കു	താ	അപ്പ
paraññu,	enna	ōti	motal	nakku	tā.	Appa
<i>said,</i>	<i>my</i>	<i>share</i>	<i>property</i>	<i>to me</i>	<i>give</i>	<i>then father</i>
മൊതൽ	ലണ്ടു	മക്കക്കും	പൊതുക്കൊടുത്തു	കൊറെ	നാൾ	
motal	landu	makkakkum	pauttukoṭattu.	kore	nāl	
<i>property</i>	<i>two</i>	<i>to sons</i>	<i>divided gave</i>	<i>some</i>	<i>days</i>	
കയിത്തപ്പം	എളെ	മോൻ	തന്ന	കാതി	ഇടുത്തൊണ്ടു	
kayinñapram	ele	mōn	tanna	ōti	iḍuttōṇdu	
<i>afterwards</i>	<i>younger</i>	<i>son</i>	<i>his</i>	<i>share</i>	<i>having taken</i>	
പോയി	മൊതലല്ലാം	ബെറുതെ	പൊക്കിക്കളഞ്ഞു	എല്ല		
pōyi;	motalallām	berute	pōkkikkalaññu.	Ella		
<i>went away;</i>	<i>all the property</i>	<i>in vain</i>	<i>squandered</i>	<i>all</i>		
മൊതലും	ചെലവാക്കി	കളഞ്ഞപ്പം	അന്നായ്	ബലിയ		
motalum	chelavākki	kaḷaññapram	annāt	baliya		
<i>property</i>	<i>having spent</i>	<i>afterwards</i>	<i>in that country</i>	<i>severe</i>		
ബാരം	ബന്നു	കാൻ	കയ്യിൽ	എതുമില്ല	കാൻ	അന്നാട്ടിൽ
bāram	bannu.	Ōn	kayyil	ētumilla.	Ōn	annāṭṭil
<i>famine</i>	<i>came</i>	<i>his</i>	<i>in hand</i>	<i>nothing had.</i>	<i>He</i>	<i>in that country</i>
കരാൾ	കൂട	പണിക്കു	കൂടി	അയാൾ	എബനെ	പന്നി
orāḷ	Kūṭa	paṇikku	kūṭi.	Ayaḷ	ebene	panni
<i>a citizen</i>	<i>with</i>	<i>for work</i>	<i>joined.</i>	<i>That man</i>	<i>him</i>	<i>swine</i>
പൊറ്റാൻ	ചിട്ട്	കാര	ആരും	ഭക്ഷണം	കൊടുക്കാതെ	പന്നി
pōṭṭān	biṭṭu.	Ōnu	ārum	ōjeenam	koṭukkāte	panni
<i>to feed</i>	<i>left.</i>	<i>To him</i>	<i>none</i>	<i>food</i>	<i>not having given</i>	<i>swine</i>
തിന്നിന്ന	മിഞ്ച	തെടു	തിന്നിത്തൻ	കാൻ	ഇങ്ങിനെയല്ല	
tinnunna	minjam	tauṭu	tinnintan.	Ōn	innine yapram	
<i>eating</i>	<i>balance</i>	<i>bran</i>	<i>ate.</i>	<i>He</i>	<i>thus afterwards</i>	

തന്ന	മനസ്സിൽ	കരുതി	എന്ന	ബാപ്പ	കൂലിക്കാരെല്ലാം
tanna	manassil	karuti,	enna	bappa	kūlikkārellām
his	in mind	thought	my	father's	labourers all
കറോട്ടി	ചെനിപ്പോലം	തിന്നിണ്ട	ഞാൻ	ബോജിനം	കിട്ടാതെ
orōṭṭi	chenippōlam	tinninnēṇḍ.	Nān	bōjinam	kittāte
cakes	satisfy	ate.	I	food without	getting
പയിച്ചോണ്ടു	നടക്കണ്ടു	നാൻ	ഇപ്പത്തനെ	പോയി	ബാപ്പെഡ
payichchōṇḍu	naṭakkēṇḍa.	Nān	ippathanne	pōyi	bāppēḍ
being hungry	go about	I	immediately	having gone to	father
പറയും	നാൻ	നിക്കളെ	കൂടിയും	പടച്ചോന	കൂടിയും
parayum,	"Nān	ningaḷe	kūṭiyum	Paṭachchōna	kūṭiyum
will say,	I	your	so	God	so
കറം	ചെയ്യാനായി	നാൻ	നിങ്ങളെ	മോനെ	പറയാൻ
kuttam	cheyitōṇāyina.	Nān	ninnāle	mōnenn	paṛayān
sin	committed.	I	your	as son	to be called
തക്കത്തോന്നല്ല	നിങ്ങൾ	എന്ന	നിങ്ങളെ	കൂലിക്കാരനെ	
takkathōṇalla."	Ninnāḷ	enne	ninnāḷe	kūlikkāranennu	
not worthy	you	me	your	as servant	
കരുതേണം	ഇങ്ങനെ	കരിതീകൊണ്ടു	ബുധിന്തേരം	ബാപ്പ	
karuteṇam.	Inṇāna	karutikkōṇḍu	bayindēram	bappa	
should treat.	Thus	thinking	in the evening	father	
കണ്ടു	കൃപ	കൊടിക്കൊണ്ടുപോയി	കോത്തു	പിടിച്ചു	മുതി
kandu	krupa	ōṭikkondpōyi	kōthu	piṭichchu	muthi.
having seen	with pity	running going		embraced	kissed
അപ്പ	മോൻ	പറയിയ്ക്കു,	നാൻ	കറക്കാരനായായി	നിങ്ങളെ
Appa	mōn	paṛayindu,	"nān	kuttakkāranānatāyi	ninnāle
Then	son	says,	I	having sinned	your
മോനെൻ	പറയാൻ	തക്കത്തോന്നല്ല	അപ്പ	ബാപ്പ	തന്നെ
mōnendu	paṛayān	takkathōṇlla."	Appa	bappa	tanne
as son	to be called	not worthy.	Then	father	his
പണിക്കാരനെ	ബിളിച്ചു	തൂണിയും	കൈക്ക	മോതാവും	
paṇikkārane	biḷichchu	tuṇiyum	kaikk	mōtaravum	
servant	having called	clothes	to hand	ring	
കാലുക	ശെലിപ്പം	കൊണ്ടുവരിത്തിച്ചു	മോൻ	കൊടുത്തു	അപ്പ
kalkku	śelippum	koṇḍuvaruthichchu	mōnu	koṭuthu.	Appa
to leg	sandals	having brought	to son	gave.	Then



ബാപ്പ പറയിന്ത്, എന്ന മോനെ മരിച്ചി പോയന്നാൻതായി  
 bappa parayind, "enna mōnē marichchi pōyanānatayi  
 father says, my son dead gone (as)

വിയാരിച്ചാൻ ഹായതായിന്നേൻ ഇവുദേയം വിട്ടേച്ചുപോയാൻ മടയി  
 viyārichchān hāyatāyinēn. Ivuṭēyum viṭṭēchchupōyān madayi  
 I thought became alive. This place who left back

ബന്നിതാ അതുകൊണ്ടു ഒരു തടിച്ച കടിച്ചിയെ  
 bannitā Atukonḍu oru taṭichcha kaṭichchiye  
 came Therefore a fat calf

അറുതു പണിയാക്കി തിന്ന സന്തോഷമാവാണം  
 aruttu paṇiyākki tinnu sandōshamāvaṇam.  
 having slaughtered prepared ate make merry

അപ്പളക്ക് മുത്തോൻ തോട്ടത്ത് ബെനുവന തോട്ടത്തിങ്ങ  
 Appalakk mūthōn tōṭṭath benuvana. Tōṭṭathinda  
 then the elder brother to the garden had come. In garden

പെരക്കു ബൈയിന്തതക്ക പാട്ടം കൂട്ടം കെട്ടു, ഒരു  
 perakku beiyindatakku pāṭṭum kūṭṭum kēṭṭu, oru  
 home when came song sound heard, one

കുലിക്കാരനെ ബിളിച്ചു ഇതെന്തു കെട്ടു അപ്പ കുലിക്കാരൻ  
 kūlikkāraṇe bilichchu itendu kēṭṭu appa kūlikkāraṇ  
 labourer called, what it was asked, then, labourer

പറഞ്ഞു, നിന്ന എളയേൻ സൊകമായി ഇവിടേക്കു മടയി  
 paraññu ninna elayōn sokamāyi ivitēkk maṭayi  
 said, your younger brother safely here back

ബന്നിന്ത് അതുകൊണ്ടു ഒരു തടിച്ച കടിച്ചിയെ  
 bannine atukonḍu oru taṭichcha kaṭichchiye  
 has come, therefore a fat calf

അറുതു സന്തോഷമായതണ്ടത ഇതു മേപ്പങ്കളത്ത്  
 aratt sandōshamāyataṇḍat. Itu kēppaṅgālatt  
 having killed are making merry. This on hearing

മുത്തോൻ അരിശമ്പന്നു പെരക്കു പോയൊമ്പ അപ്പ ബാപ്പ  
 mūttōnu ariśambannu perakku pōyālana. Appa bappa  
 elder brother became angry, home went. Then father

ബന്നു പെരക്കു ബിളിപ്പങ്കാലത്തു മോൻ ചെല്ലിന്താൻ കൊറെ  
 bannu perakku bilippaṅgālatt mōn chellindān kore  
 came home when called, son says, some

കാലമുഴുകി	നീക്ക	പറഞ്ഞു	എല്ല	പണിയും	എടുത്തൊഴു
kalamuṇḍu	niṅga	parañña	ellā	paṇiyum	eṭuttōṇḍu
years passed	you	said	all	work	been doing

ബയിൻ	നക്ക	ഇങ്ങനെ	കടച്ചിയും	മറും
bayinda	nakk	iñnanatte	kaṭachchiyum	maṭṭum
remained	to me	such	calf,	or so

അറയ്ക്കുന്നല്ല	ബനെ	ഇപ്പ	കൊറെ	ചൂളച്ചിയും
aṛathutannella.	Bane	ippa	kore	chūlachchiyum
did not slaughter.	He	now	some	prostitutes

കൊണ്ടുവന്നു	അവക്കു	കടച്ചിയും	അറയ്ക്ക
koṇḍubannu	avakku	kaṭachchiyum	aṛattu
brought	to them	calf	slaughterea

തിമ്മൻ	കുട്ടതിൻ	അപ്പ	ബാപ്പ	പറയാൻ	നീ	എപ്പോഴും
timmañ	koṭuttina.	Appa	bāppa	paṛayāna	nī	eppōḷum
to eat	gave	then	father	says	you	always

ഇവിടെ	തന്നെ	ഉണ്ടു	എന്നെ	മൊത്തം	എല്ലാം	നീക്കുള്ളതാണെ
iviṭe	tanne	uṇḍu.	Enne	motal	ellām	nikkullatāndayi
here	only	are,	my	property	all	belongs to you

നിന്ന	എളയോൻ	മരിച്ചു പോയി	വിചാരിച്ചി	നാൻ	ഇപ്പ
ninna	elayōn	marichchipōyinendu	viyārichchināna.	Ippa	
your	younger brother	died as having	I thought	now	

മടച്ചി	ബന്ന	ഇന്നി	നോയെല്ലാം	പോയി	സന്തോഷമായി
maṭayi	bann.	Inni	nōyellām	pōyi	santhōshamāyi
back	has come,	hence	we all	going	with pleasure

കാത്താളൻ	നട.
kāttōluvān	nata.
protected (by god)	walk on

[No. 115 A.K.]

## DĒVAṄGA.

## THE PARABLE OF THE PRODIGAL SON.

Obbānobba      manushyanige      eradu      jana makkaliddaru  
*A certain                      man                      two                      had sons.*

Avaralli      saṇa maga      appanige      "appā      āstiyalli      nānage  
*Of them      younger son      to father      father      in the property      to me*

baratakka      pālannu      kodu      endu keḷida.      Āga      tande  
*what is due      the share      give      asked.      Then      father*

badukannu      avarige      hanchikoṭṭa.      Swalpa      divasada      mēle a  
*property      to them      divided      a few      days      after that*

saṇa maga      ella      kūḍisikondū      dūra      dēśakke  
*younger son      all      gathered together      distant      to country*

payaṇamaḍida.      Alli      paṭiṅgaṇāgi      baduki      tanna  
*departed.      There      like a prodigal      lived      his*

āstiyannu      hāḷumaḍibīṭṭa.      Hige      avanu      ella      hāḷumaḍikonda  
*property      squandered.      So      he      all      squandered*

mēle      a      ūrallella      doḍḍadāda      bara      bantu.  
*after      that      throughout country      mighty      famine      arose.*

Ēnū      gati illadavanada.      Āga      ava      hōgi      ā dēśadava  
*Absolutely      became helpless.      Then      he      went      to a citizen of*

nobbanalli      śerikonda.      Ā      maneyav      ivananna      handia  
*that country      joined.      That      householder      him      swine*

meyisalikke      tanna      gaddege      kaḷuhisida.      Hīgiruvaga  
*to graze      his      fields      sent      when thus engaged*

ava      handi      tinnutidda      kāyi      ādarū      tindu      hoṭṭe  
*he      swine      used to eat      nuts      at least      by eating      belly*

tumbisikoḷḷabekentā      āśhe maḍida.      Ādarū      yārobbarū  
*to fill      desired.      But      nobody*

avanige      koḷalilla.      Āga      avanige      buddi      bantu.      Ava  
*to him      did not give.      Then      to him      wisdom      came.      He*

hēḷida      namma      tande      maneyalli      eṣṭu      jana      kelasadavarige  
*said      our      father's      in house      so many men      to servants*

bēkādashtū anna unṭu. Nanādare illi hoṭṭehasivinalli  
*enough food there is. But I here out of hunger*  
 sāyuttene. Nānu yeddu nanna appanahattara hogi  
*am dying I will get up my to father go*  
 hīge hēluttene “appa nānu paralokakke virodavagiṇ  
*as follows say father I heaven against*  
 ninna mundeyū pāpa māḍiddene nanage innu nimma  
*your before sin have committed to me hereafter your*  
 maga enta annisikolḷalikke yogyate illa. Nanage  
*son as to be called worthiness there is not. To me*  
 nimma kelasadavaralli kūḍisiko yentā hēluttene. Hāge  
*your among servants join accordingly say.” So*  
 hēlikonḍu eddu tanna appa iddallige banda. Ava  
*saying getting up his to where father was came. He*  
 bapaḷa dūradalliruvāga avana appanige avanannu  
*very was at a distance his to father him*  
 nōḍi manasu karagitu ava ōdi bandu avana magana  
*seeing mind melted he running came his son's*  
 kuttigeyannu tabbiḥaḍakonḍu baḥaḷavagi muttāḍida.  
*neck embracing very much kissed.*

[No. 116 A K.]

## POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF  
SAJIP VILLAGE.

Harinārāyanā, Harinārāyanā Swāmi patho yedde yedde  
*God lord's song good good*  
 Thudāru yedde thudāru yedde Kudipu Thevere thudāru  
*lamp good lamp good of Kudpi God lamp*  
 yedde Ballanthu ballanthu paththere swāmi  
*good taking it for rope taking it for rope held lord*  
 sarpatā bēlo. Bali yedde bali yedde Kathro Thevere  
*of snake tail. Bali good bali good of Kadri God*  
 bali yedde vonāsu yedde vonāsu yedde Kōlyuru Thevere  
*bali good dinner good dinner good of Koliyur God*  
 stalothā vonāsu. yedde Pathu yedde patho yedde  
*of sacred place dinner good song good song good*  
 Ramaswāmi smarane yedde smarane yedde.  
*Lord Rama recitation good recitation good.*

*N.B.*— The Kudipu God is Subramanya (snake god). Whatever the word “bali” may mean in Sanskrit, in the Tulu language of Panchama classes, including the Pombadas, it means circumambulation of the shrine by the worshippers with the temple image on head.

## TRANSLATION.

The song of Harinarayana (God) is excellent. The illumination in the temple of Kudpi is excellent. The Lord held the tail of the snake taking it for a rope. The “bali” in Kadri temple is excellent. The dinners are excellent in that sacred temple of Koliyur. That song in which the name of Lord Rama is recited is excellent. The song of Harinarayana is excellent.

## POMBADA SONGS

BY VENKU, SON OF MONTU OF BONDANTHILA  
VILLAGE.

Marano pattuthu pondēyā Marano pattuthu pondēyā  
*Death happened gone man death happened gone man*  
 Angāre bārothāni thare nēeru sankato kōlthunde Marano  
*Tuesday that day head water malady got death*

pattuthu	pondêyā.	Kutumbastheru	nothōnpêre
<i>happened</i>	<i>gone man.</i>	<i>family people</i>	<i>beat themselves</i>
guththōnpêre.		Gantoda	kooto kutathêre
<i>beat themselves on breast</i>		<i>of sandalwood</i>	<i>heap collected</i>
punonu	vonchā	mipāthêre	Pirānu kondōthu shingāro
<i>body</i>	<i>once</i>	<i>bathed</i>	<i>back side conveyed decoration</i>
māthêre	monethā	porlu	thoonāgā punnamethā Thevêre
<i>made</i>	<i>of the face</i>	<i>beauty</i>	<i>when seen of full moon God</i>
kannathā	porlu	thoonāgā	pullyokālothā bolliye.
<i>of eyes</i>	<i>beauty</i>	<i>when seen</i>	<i>morning item silver (star Venus)</i>
Gindyātu	nēēru	paththêre,	tholasithā gaddi pādêre
<i>in a bell metal vase</i>	<i>water</i>	<i>held</i>	<i>of tulsī twig put</i>
kutumbastheru	sorgatha	nēēru	budiyêre Thumbutu aggi
<i>family people</i>	<i>of heaven</i>	<i>water</i>	<i>poured in the front fire</i>
paththere	pirāvotu	punonu	thumbāthêre mooji suththu
<i>held</i>	<i>back side</i>	<i>body</i>	<i>carried three rounds</i>
bali baththêre,	petambugu	too	tiyêre poththuthu
<i>coming round came</i>	<i>left side</i>	<i>fire</i>	<i>set burnt</i>
sudusukāri	pēndêre	marona	pattuthu pondêyā marano
<i>burnt ashes</i>	<i>gone</i>	<i>death</i>	<i>happened gone man death</i>
pattuthu	pondêyā.		
<i>happened</i>	<i>gone man.</i>		

## TRANSLATION.

Alas! The man is dead and gone. On Tuesday he died of dropsy in the head (or catching a serious malady). Those near and dear to the deceased beat their foreheads and breasts. A funeral pyre was made of sandalwood. The body of the deceased was washed and was taken inside (backyard) to be decorated. What a beautiful face that looked like the moon on full moon day! What beautiful eyes that looked like the star of the morning! They then brought water in a bell metal vase and put Tulsi leaves in it and the members of the family poured the heavenly water into the mouth of the deceased. After this, the fire pot was carried in advance followed by the litter. The body was taken around the pyre three times and fire was applied to it at the left side and the body was reduced to ashes. Alas! the man is dead and gone.

## POMBADA SONG.

Denā	Dennānā	denā dennānā	yé-Chorus.	Adi	Kanchige
	<i>This has no meaning.</i>			<i>lower</i>	<i>seats</i>
Mēl	Kanchige	Kanchigadagunthu	Aramane	āru	
<i>upper</i>	<i>seats</i>	<i>called house of seats</i>	<i>palace that</i>	<i>gentleman</i>	
Yekkanasālère	bōntubovorugu	povōdunthu	paupêre		
<i>Mr. Yekkanasale</i>	<i>for hunting party</i>	<i>should go</i>	<i>they say</i>		
Nāyithā	Mallodikāre.	Bōntubo vorugu	povêre		
<i>of dogs</i>	<i>man in charge of dogs.</i>	<i>for hunting party</i>	<i>will go.</i>		
Mannupaikundethu	Malēku	povōdu	panpere,	therenā	
<i>called Hill of Mud</i>	<i>forest</i>	<i>should go</i>	<i>they say</i>	<i>never driven</i>	
Kādugu	thêrōdu	Vochānā	Gundigu	Vochōdu	
<i>forest</i>	<i>should drive</i>	<i>never fished</i>	<i>deeps</i>	<i>spread nets</i>	
Bōntubovorugu	sāthi	Mālthêre	āru		
<i>for hunting party</i>	<i>way</i>	<i>have made</i>	<i>that gentleman</i>		
Yekkanasālère.					
<i>Mr. Yekkanasale.</i>					

## TRANSLATION.

That gentleman Mr. Yekkanasale who has built a two-storeyed palace, known as the House of Seats, has given orders to go on a hunting party. The man who has the charge of dogs will, of course, join the party. They say that we should go to that forest called Hill of Mud, a forest never as yet approached by man for hunting. They say that we should go to those deeps for fishing, where never as yet man dared to fish. They have made a way for the hunting party. That Mr. Yekkanasale does all this.

[No. 117 A.K.]

## POMBADA.

## THE PARABLE OF THE PRODIGAL SON.

Vommāineku raddu thiththini adda thandu. Boonthāda  
*To a certain man two sons existed. To father*  
 thattethā thiththini kalth inčā Meththandu. "Boonthā  
*younger son came this way said. O Father*  
 thiththinigu adwāi bēethunenu bēethla," Boonthē  
*to son what is due what should be given give Father*  
 thiththinigu pālu bēethandu. Nālu thina bokko thattethā  
*to son share gave. Four days after younger*  
 thiththini boonthē bēethinā meniā mākanethu adwanthu  
*son father given wealth gathered together*  
 appāye kondu kalthe. Thanipo narvo menthuthu  
*distant place took away. Toddy arrack drink*  
 meniā thattimālthe. Thattiyamālthine appāye mēnthere  
*wealth wasted away. After wasting there for drinking*  
 thaniyēlu thattiyā, mēnthere mosa thattiyā sarvolā  
*water no for eating food no all things*  
 thattiyāndu. Ammāineku mosa mēnthere thattiyāndu.  
*vanished. To him food for eating vanished.*  
 Appāye vommāinedpa maniyāgu kalthe. Ammāine  
*There with somebody for pay joined. That man*  
 immāinenu panjilu korthu kandogu kolshere kalpāndu.  
*to this man pigs gave to field for feeding sent*  
 Panjilu mēnthinā thavadu immāinegu mēnthere pathakalu  
*Pigs eaten husk to this man for eating belly*  
 thattiyāndu. Vommāinela mosa bēethēēji. Mosogu thattiyāi  
*hungered. No body food did not give. For food nothing*  
 bokko immāineku butthi makaneāndu. "Makane  
*after to this man sense revived. Great*  
 boonthāda yēthō boontherlu mēnthuthu mosa  
*with father numerous servants after eating food*  
 addthandu. Mosa mēnthere thattiyāpe. Ippāyide  
*exists. Food for eating I starve. From here*



adachi	boonthākoodogu	kalpuve.	Mākani	sānaboodā
<i>rising</i>	<i>father's to house</i>	<i>I will go.</i>	<i>Great</i>	<i>creator</i>
boonthādālā	thatti	meththeneththe.	Boonthāgu	yāme
<i>with father also</i>	<i>evil</i>	<i>I spoke.</i>	<i>To father</i>	<i>I</i>
thiththini	thatti	ninā	kāru	pojankere
<i>son</i>	<i>not</i>	<i>yours</i>	<i>legs</i>	<i>shampooing</i>
Incha	meththeneththe.	Ammāye	sonaginalthu	boontha
<i>Thus</i>	<i>he said.</i>	<i>He</i>	<i>rising from seat</i>	<i>father</i>
kalthode	kalthande.	Ippāye	kalpunāgā	thiththininu
<i>towards</i>	<i>went.</i>	<i>This side</i>	<i>while coming</i>	<i>to son</i>
boonthē	kolachiye.	Boonthānā	pathakalu	karagundu.
<i>father</i>	<i>saw.</i>	<i>Father's</i>	<i>belly</i>	<i>melt.</i>
Boonthē	kalthu	kotta	paththe.	Magēēropa
<i>Father</i>	<i>ran</i>	<i>neck</i>	<i>held.</i>	<i>to face</i>
Thiththini	boonthāgu	incha	meththeneththe.	"Boontha
<i>Son</i>	<i>to father</i>	<i>thus</i>	<i>said</i>	<i>O Father</i>
thiththini	boonthāla	mākanesonaboodāla	thatti	
<i>son</i>	<i>with father</i>	<i>with great creator also</i>	<i>evil</i>	
meththeneththe.	Boonthāgu	thiththini	immāine	thatti."
<i>I spoke.</i>	<i>To father</i>	<i>son</i>	<i>myself</i>	<i>not.</i>
Boonthē	boonthērlenu	leththu	"bālāmākanetha	narko
<i>Father</i>	<i>to servants'</i>	<i>called</i>	<i>very valuable</i>	<i>coat</i>
kondukalpule,	immāinegu	bēēthle.	Ammāine	kolampugu
<i>bring</i>	<i>to him</i>	<i>put on.</i>	<i>His</i>	<i>to hand</i>
meni	adwāle.	Kolampugu	nadamo	adwāle.
<i>ring</i>	<i>put.</i>	<i>To legs</i>	<i>shoes</i>	<i>put.</i>
nadamo	kondukolpe.	Ainā	thathimālpule.	Namo
<i>calf</i>	<i>bring.</i>	<i>That</i>	<i>kill.</i>	<i>We</i>
mākanemālpuko.	thāyeganthundā	thattyāthi	thiththini	
<i>make merry.</i>	<i>Because</i>	<i>lost</i>	<i>son</i>	
kondukalthundu."	Incha	meththeneththe.	Vommāinelula	
<i>came back.</i>	<i>Thus</i>	<i>he said.</i>	<i>Also all</i>	
mākanemāltheru.	Mākanetha	thiththini	kandōthu	
<i>made merry.</i>	<i>Elder</i>	<i>son</i>	<i>from field</i>	
addathundu.	Pathōnu	kēnathu	nalpunenu	thoothu
<i>was</i>	<i>song</i>	<i>hearing</i>	<i>dancing</i>	<i>seeing</i>
				<i>to house</i>

kalthe. Immāine Vommāinenu leththu intenchanthu  
*went. This man some body called what this means*  
 meththeneththe. Thiththinigu ammāine pande. "Thattetha  
*spoke. To son that man said. Younger*  
 thiththini sukhōtu koodagu kalthandu. Aidthāvera boonthe  
*son happily to house came. Therefore father*  
 mākanenadamonu thattimālthe." Ammāine koodagu kōpodu  
*fat calf killed. He to house in anger*  
 kalthije. Boonthākalthede kalthudu. Thammaiyānthu  
*did not go. Towards father he came. Entreating him*  
 meththeneththe. "Boontha ēethinetu boontha kāru  
*spoke. O Father till now father's legs*  
 pojenkuthu meththeneththinenu nadapādiye. Andāla  
*shampooing whatever ordered I carried out. Yet*  
 isteregu mākanemālpere vonji nadamo thiththinigu  
*for friends to make merry one calf to son*  
 -bēethija. Andā vommāine vommāinelegu menthu  
*did not give. But to whatsoever people having fed*  
 thathimālthi thiththini kalthishana mākane nadamonu  
*who wasted son as soon as he came fat calf*  
 thattimālthā." Boonthethiththinigu incha meththeneththe.  
*you killed. Father to son thus said.*  
 "Maga: Thinala ni boonthākoodathu kalpuvā. Immāine  
*Son always you with father you are living. I*  
 mākanemālthi menia sarvo ninnāvoo. Immāinelu  
*earned wealth all yours. We all*  
 mākanemālthina sari. Voikānthunda thathyāthi thiththini  
*making merry proper. Because lost son*  
 mākaneyāthu kalthe."  
*revived came.*

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[No. 118 A.K.]

## KODAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳಿ ಮೋವಂಡ ಪಡಿಮ.

DARIDRĀLI MŌVANDA PADIMA.

*Prodigal son's parable.*

ಒರ್ ಅಪ್ಪಂಗ್ ದಂಡ್ ಮೋವಂಗ್ ಎಂಜತ್. ಅದ್ಲ್ ಎಳೆಯವನ್ ಅಪ್ಪಂಡ್  
Or appang daṇḍ mōvanga injat. Adil eleyavan appaṇḍa  
A to father two sons had. Of them younger father's  
ಪಕ್ಕ ಪೋಪಂಜಿ “ಅಪ್ಪ ನಂಡ ಪಾಲ್ ಆಸ್ತಿನ ನಾಕ್ ತಂದ್”ಂದ್

pakka pōpanji “appa nāḍa pāl āstina nāk tandurind  
near going “father mine share property to me give” thus  
ಕೇಟತ್. ಅನ್ನನೆ ಅಪ್ಪನ್ ಆಸ್ತಿನ ಪಾಲ್‌ಹತ್. ಚೆನ್ನಂಗ್ ದಿನತ್‌ಲ್  
kēṭat. Annane appan āstina pālittat. Chennang dinatil  
asked. Accordingly father property divided. Few in days

ಎಳೆಯವನ್ ತಾಂಡ ಪಾಲ್‌ನೆಲ್ಲ ಎಡ್‌ತಂಡ್ ದೇಶಾಂತರ ಪೋಚಿ.  
eleyawan tāṇḍa pālnella eḍitand dēśāntara pōchi.  
younger his all share took and to distant country went.  
ಅಲ್ಲಿ ಅವಂಡ ಪಾಲ್‌ನೆಲ್ಲ ದರಿದ್ರಾಳಿಯಾಯಿತ್ ಕರ್ಚಿ ಮಾಡಿತ್.  
Alli avaṇḍa pālnella daridrāliyaṭ karchi māḍirīt.  
There his all share wrecklessly wasted.

ಇಂದೆಲ್ಲ ತೇರಣೆ ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಬರಗಾಲ  
Injadella tēraṇe ā dēśat or balya baragāla  
All he had when spent that in country a mighty famine

ಬಾತ್. ಅಕ್ಕ ಅವಂಗ್ ತಿಂಬಿಲ್ಲತೆ ಆಚಿ. ಆನ್ ಪೋಯಿತ್  
bāt. Akka avang timbakillate āchi. Avan pōyit  
visited. Then to him nothing to eat became. He going

ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಮನ್‌ಪಂಡ್ ಪಕ್ಕ ನೇರಚಿ ಅವನ್  
ā dēśat or balya manṣaṇḍa pakka sērchī. Avan  
that country a big man's near joined. He

ತಾಂಡ ಪಂದಿಯಕ್ ಕಂಜಿ ಬೂಕುವಕ್ ಇವನ್ ಪೊಲಕ್ ಆಯಚತ್.  
taṇḍa pandiyak kanji būkuvak ivana polak aichat.  
his to swine kanji to pour this man fields sent.

ಇವನ್ ಪಂದಿಯ ತಿಂಬ ತವುಡ್‌ನಾಚಂಗಿಯೂ ತಿಂದಿತ್ ಕೆಲ  
Ivan pandiya timba tavuḍānāchengiyū tindit kela  
This man swine eating husk at least eat belly

ದುಂಬಿಚಿಟ್ಟನಕೆಂದತ್. ಆನಕ ಅದನೊ ಸಹ ಒಬ್ಬರೂ ಅವಂಗ್  
 dumbichittawakinjat. Ānaka adino saha obbaru avang  
 would have filled. But even that too anybody to him  
 ಕೊಡಪವು ಇಂಬೆ. ಚೆನ್ನ ಬುದ್ಧಿ ಬಂದಿತ್ ಗೇನಮಾಡ್ಚಿ. “ಎಡ  
 kodpau injile. Chenna buddi bandit gēnamāḍchi. “Eda  
 giver was no. Little sense coming thought. “My  
 ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳ ಎಷ್ಟು ಕೊ ಜಂಗೂಲಿಯಕ್ ತಿಂದಿತ್  
 appaṇḍa pakka uḷḷa echako changūliyak tindit  
 father's near remaining however many to hired men after eating  
 ಮಿಕ್ಕುವಚ್ಚಕ್ ಉಂಡ್. ಆನಕ ನಾನ್ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡ್  
 mikkuwachak und. Ānaka nān illi kela baichand  
 to spare have. But I here belly feeling hungry  
 ಚಾವಿಲ ಎಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೊರವಂಜಿ “ಅಪ್ಪ, ನಾನ್ ದೇವಕೂ  
 chāvila. Ēda appaṇḍa pakka pōpanji “appa, nān dēvakū  
 dying. My father's near going “father, I to God  
 ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೇಡ ಮೋವನಂದ್ ಎಣ್ಣೆ ಜವಕ್  
 nīkū mininjit naḍanda. Nān nīḍa mōvanind eṇṇichavak  
 to thee offending acted. I thy that son to be called  
 ಲಾಯಕಿಲ್ಲ ನನ್ನ ನೇಡ ಜಂಗೂಲಿ ಮಾಡಿಯಾಂದ್ ಎಣ್ಣುವಿ”ಂದ್  
 lāyakille. Nanna nīḍa changūli māḍiyānd eṇṇuwi”nd  
 unworthy. Me thine hired servant make and say “thus  
 ಗೇನಮಾಡಿತ್ ಪೊರವಿತ್ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೊಚಿ ಮನೆಕ್  
 gēnamāḍit poraṭit appaṇḍa pakka pōchi. Manek  
 thought starting father's near went. To house  
 ಎತ್ತುವಾಂಗ್ ಮಿಂಜಾ, ಅಪ್ಪನ್ ಮೋವನ ಕಂಡಿತ್ ಕರಕರಮಾಡಿಯಾಂಡ್  
 ettuvāṅg miṇa, appan mōvana kaṇḍit karakaremāḍiyand  
 than reaching before, father son saw took compassion  
 ಓಡಿಪೋಯಿತ್ ಮೇಲೆ ಬೂವಂಜಿ ಕೊದಿಚಂಡತ್ ಮೋವನ್ “ಅಪ್ಪ  
 ōḍipōyit mēle būwanji kodichandāt. Mōvan “appa  
 running upon falling kissed. Son father  
 ನಾನ್ ದೇವಕೂ ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೇಡ  
 nān dēvakū nīkū mininjit naḍanda. Nān nīḍa  
 I to God to thee offending acted. I thine  
 ಮೋವನಂದ್ ಎಣ್ಣೆ ಜವಕ್ ಲಾಯಕಿಲ್ಲ”ಂದ್ ಎಣ್ಣೆ ಚಿ ಆನಕ ಅಪ್ಪ  
 mōvanind eṇṇichavak lāyakille”nd eṇṇichi. Ānak appa  
 that son to be called unworthy” thus said. But father

ಅವಂಡ ಅಳು'ಅಕ್ " ನಲ್ಲ ಬಟ್ಟೆಬರಿ ಎಡತ ಬಂದಿತ್ ಅವಂಗ  
avaṇḍa alak "Nalla baṭṭebari eḍita bandit avang  
to his to servants " Good clothes take and come to him

ಇದಿ ಕೈಕ್ ಒರ್ ಮೊಯಿರ ಇದಿ ಕಾಲ್‌ಕ್ ಕಾಮೊಟ್ಟ ಇದಿ  
idi. Kaik or moyira idi. Kalik kāmott idi.  
dress. On his hand a ring put To feet shoes put.

ಚೊಕ್ಕಿತುಳ್ಳ ಕಡಿಚಿ ಕುಂಞಿನ ಇಲ್ಲಿಕ್ ಎಡತ ಬಂದಿತ್ ಕತ್ತಿ  
Chokkituḷḷa kaḍichi kuṇina illik eḍita bandit ketti.  
Fat calf here take and come and cut.

ಉಂಡಿತ್ ಸಂತೋಷಪಡಂಗ ಈ ಏಡ ಕುಂಞಿ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ  
Undit santōṣapaḍanga. Ī ēḍa kuṇi chattit puṭṭichi.  
Eat be merry. This my son died and reborn.

ಕಾಣಂತಿಂಜವನ ಕಂಡತ್"ಂದ್ ಸಂತೋಷಪಟ್ಟುಂಡಿಂಜತ್ ಅಕ್ಕಣೆಕ್  
Kāṇatinjavana kaṇḍat"ind santōṣapaṭṭaṇḍinjat. Akkaṇek  
Unseen found was merry. Then

ಪೊಲತ್‌ಲಿಂಜ ಅವಂಡ ಪೆರ್ಯ ಮೋವನ್ ಬಂದಿತ್ ಮನೆರ  
polatlinja avaṇḍa perya mōvan bandit manera  
who was in the field his elder son came house

ಪಕ್ಕ ಎತ್ತಣೆ, ಮನೆಲ್ ಆಟು ಪಾಟು ಕೇಟತ್, ಅವನ್  
pakka ettāṇe, manel āṭu paṭu kēṭat. Avan  
near when reached, in the house dancing music heard. He

ಅಳಡ ಕೂಟಲ್ ಬಬ್ಬನೆ ಕಾಕಿತ್ "ಎನ್ನತ ಇದ"ಂದ್ ಕೇಟತ್  
āḷaḍa kūṭil obbana kākīṭ "ennata id" ind kēṭat.  
of the servants among one called "what this" thus asked.

ದೇಶಂತರ ಪೊಯಿತ್ತಿಂಜ ನಿಂಗಡ ತಮ್ಮಣ ಬಾತ್‌ಂದ್  
Deśāntara pōyitinja ningaḍa tammaṇa bātind  
To distant country who had gone your younger brother came so

ಚೊಕ್ಕಿತಿಂಜ ಕಡಿಚಿ-ಕುಂಞಿನ ಕತ್ತಿತ್"ಂದ್ ಎಣ್ಣೆಚಿ ಅಣ್ಣ  
chokkitinja kaḍichi-kuṇina kettit" ind eṇṇiḍi. Aṇṇa  
fat calf cut"thus said. Elder brother

ಚೊಡಿಲ್ ಒಳ್‌ಕ್ ಪೊಯಿಲಿ ಅಪ್ಪನೇ ಬಂದಿತ್ ಒಳ್‌ಕ್ ಕಾಕ್‌ಚಿ  
choḍil oḷik pōyile. Appanē bandit oḷik kākchi.  
out of anger inside did not go. Father alone coming inside called.

ಅಕ್ಕಣೆ ಅವನ್ "ಇಚ್ಚಕ್ ಕಾಲ ನೇಡ ಎಳೆಮೂರತಿ  
Akkaṇe avan "ichhak kāla nēḍa eḷemūrate  
Then he " these many years thine without transgressing

ನಡಂದಿತ ನೇಡ ಪಣಕಜ್ಜಾಂಗ್ ಒನ್ನಾಂದೇಂಗಿ ಎಡ ಸ್ನೇಹಿತಂಗಡ  
 naḍandit nīḍa paṇikajjāṅg onnāndēngi ēḍa snēhitangaḍa  
*acted thine work did one day at least my friends*

ಕೂಡ ಸಂತೋಷಪಡದಿಂದ್ ಒರ್ ಅಡ್ಕುಟ್ಟಿನೊ ಸಹ ತಂದೆ  
 kūḍa santōṣapaḍaḍind or aḍkuṭṭino saha tandle.  
*wit to be merry one kid at least did not give.*

ಆನಕಲೂ ಪುಲಿಯಾಡಿಚಿ ಪೊಮ್ಮಕ್ಕಡ ಕೂಡ ಕೂಡಿತ ಸಂಪಾದನೆ  
 Ānakalū puliyāḍichi pommakkaḍa kūḍa kūḍit sampādane  
*But harlot women with joining earnings*

ತೇರ ಪಾಲ್ಮಾಡಿಯಾಂಡ್ ಬಂದ ಮೋವಂಗ್ ಚೊಕ್ಕಿತ್ತಿಂಚಿ ಕಡಿಚಿಕುಣಿನ  
 tīra pālmāḍiyand banda mōvang chokkitinga kaḍichi-kuṇina  
*all wasted came to son fat calf*

ಕತ್ತಿಯಾ"ಂದ್ ಎಣ್ಣಿಚಿ ಅದಿಂಗ್ ಅಪ್ಪನ್ "ಮೋವನೇ, ನೇನ್ ಎಕ್ಕಲೂ  
 kettiya"nd eṇṇichi. Aḍing appan "mōvanē, nīn ekkalū  
*cut"thus said. To that father" son, thee always*

ನಾಡ ಕೂಡೇ ಉಳ್ಳಿಯ ಎಡದೆಲ್ಲ ನೇಡದೆ ಆನಕ ನೀಡ  
 naḍa kūḍē uḷḷiya Eḍadella nīḍade. Ānaka nīḍa  
*me with art. mine all thine. But thy.*

ತಮ್ಮಣ ಚತ್ತಿತ ಪುಟ್ಟಿಚಿ ಕಾಣತನನ ಕಂಡತ್.  
 tammaṇa chattit puṭṭichi. Kāṇatavana kaṇḍit  
*younger brother died born. unseen found.*

ಆನಂಗುಂಡ್ ಎಂಗ್ ತಮಾಶ್ ಮಾಡಿಯಾಂಡ್ ಸಂತೋಷತಿಕ್ಕಾ"ಂದ್  
 Ānangundḍ enga tamaś māḍiyandḍ santōṣatikka"nd  
*So we fun make be glad" thus*

ಎಣ್ಣಿಚಿ.  
 eṇṇichi.  
*said.*

NOTE.—Where a word ends in a consonant, there is often a slight vowel sound like the short modified *ii* in Tamil. This vowel is hardly noticeable in singing or reciting and it has therefore been omitted, e.g., the first three words should strictly be transliterated thus :—Appangii Daṇḍii.

[No. 119 A.K.]

## KODAGA—COORG NATIONAL ANTHEM.

ಸ್ವದೇಶ ಪ್ರಿಯ ಕೀರ್ತನೆ

SWADESA PRIYA KIRTANE

National anthem

ಶ್ರೀ ಮೂಲ ಕನ್ನಿಯ ಪೊವ್ವಾಳಿ ಕೊಡುಮಾಲೆ  
 Sri mūla kanniyē pommāle koḍumāle  
*Glorious source of creation maid golden string land of Coorg*  
 ಪೊವ್ವಾಳಿಂದ ನೀ ಜೊಡಿಯೊಳೊ ಕಾವೇರಿಯಮ್ಮೆ ಜೋವ್ವಾಲೆ  
 pommālend nī chūḍiyōḷo kāvēriyamme. Jōmāle  
*as golden string thou wear Kaveriamma " String of gold beads*  
 ಎನ್ನಂಗ್ ವೂವಾಲೆ ಎನ್ನಂಗ್ ಪೊವ್ವಾಳಿ ಕೊಡವುನ ಮಲಿಂದೇ  
 ennāṅ pūmāle ennāṅ pommāle koḍavuna mālend  
*why wreath of flowers why golden string Coorg as string*  
 ನೀ ಜೊಡಿಯ ತಾಯೆ ಶ್ರೀ ಪಾರ್ವತಿ ಮಾಯೆ ಲೋಪಾಮುದ್ರೆಯೇ  
 In chūḍiya tāye. Śrī Pārvati māye lōpāmudreyē  
*thou wear mother. Glorious Parvati's incarnation lopamudraye*  
 ನೀ ಪಾರುವಂಗ್ ಮೋವಳಾಯತ್ ಭೂಮಿಕ್ ಬಂದ್" ಪಾಪಿ ಜನಡಲ್ಲಾ  
 nī pāruvang mōvaḷayit bhūmik band." Pāpi janāḍella  
*thou to brahmin as daughter to earth came. Wicked all peoples*  
 ಪಾಪ ತೀವಕೊಂದ್ ನೀ ಪರಿಂಜಿಯ ಕುಂಡಿಕಲಿಂಜ ಕೇಕ್  
 pāpa tīpakind nī parinjiya kuṇḍikelinji kēk  
*sin to wash out thou flowed from kundike eastern*  
 ಕಡಲೋಳ ಜೊಕ್ಕನಯಂಗಲ್ಲಾ ಒಕ್ಕುವಳ ನೀರೇ ಚಿಕ್ಕನಯಂಗ್  
 kaḍalōla. Chokkinayangella okkuvaḷa nīrē chikkanayang  
*to sea. To the haughty running water only suffering*  
 ದುಃಖ ತೀಪಳ ಪುಣ್ಯತ್ ನೀರ್ ಮಕ್ಕಳಲ್ಲ ತಯೂ  
 dukha tīpaḷa puṇyat nīr Makkaḷillateyā  
*redeeming holy water Without children*  
 ಒಕ್ಕಾಮಿಲ್ಲ ತಯೂ ಚಿಕ್ಕಿ ಜೋತಕ ನಂದ್ ಮಾಡಿತ್  
 okkāmillateyū chikki chōtaka nand māḍit  
*without domestic happiness if you suffer good making*  
 ಚಾಕಿ ಪೊಲತವ್ವಾ.  
 chāki polatavvā.  
*bless mother.*

## TRANSLATION.

Glorious maid! the source of creation! wear thou Kaveriamma the golden land of Coorg as a string round your neck.

Why a lace of gold beads? Why a wreath of flowers? Wear thou, Mother, the golden land of Coorg round your neck.

Thou incarnation of Parvati! Thou Lopamudre, thou camest to the world as daughter to a brahmin.

To wash the sins of the wicked thou coursed from "Kundike" down to the eastern sea.

To the haughty thy water is running water, to the suffering humanity it is the redeeming holy water.

If we suffer without children or without domestic happiness Mother, relieve us of our misery and bless us



[No. 120 A.K.]

## BADAGA.

## THE PARABLE OF THE PRODIGAL SON.

(BY RANGA.)

Obbaga eraḍu makka iddaru. Avakarōgaē kunnava  
*To one two sons were. Of these the younger*  
 appana nōḍi tanna bagaga séba sotta tanaga  
*the father seeing his share belonging to property for him*  
 tappadu endu kēta. Atē appa tanna sotta  
*give thus asked. Accordingly father his property*  
 avakaga bāgahachi koṭṭa. Ōsi jinaga hinde kunna  
*to them divided gave. Some days after, younger*  
 māti tanna sottellava oṭṭu sētikunḍu dūra dēsaga  
*son his the whole property totally collecting for country to*  
 hōgi atuna keṭṭa gelasanoge salavu māḍida. Ama  
*going that thing bad in ways expenditure made. He*  
 atē bīnagi salayu maḍidadugante ādesanō-  
*on that account wastefully expenditure since he did so in the same*  
 ge ondu keṭṭa anañja uṭṭagi. Dayindra hiduttu kashṭa  
*country one bad famine arose. poverty stricken suffering*  
 bappaduga ādu. Adondudēsanēge, handi mōsiba  
*seeming to come chanced. For that reason pig to feed*  
 holāge kēhida, handikōka hākō eraya tindu. Sandōsha  
*to the field sent, to the pgs give food ate. With glad*  
 bagi hoṭṭe talluvo endalayu, adunavu koḍuyaduga dāru  
*feeling belli fill if thought so, even that to give any one*  
 illadagi biṭru. Tanaga buddi bandamāne, yennappana  
*without left. To one-self sense when comes, my father's*  
 gelasagararu kūda hoṭṭe talli micha bīpana. Na  
*servants even belly satisfying remnant keep. I*  
 mātra illi ittē hoṭṭe hasidu sāvadēga, adugāgi odanē  
*only here here belly, hungry why die, therefore at once*  
 appasāre hogi "na davaraga amagu birōdayāgi  
*father to going "I to God and to you inimical*

papa maḍidadu enda. Amana mati endu hēguvaduge  
*sinned having: His son to be called*  
 ōgya alla, enna amana gelasagararōge obbanāgi  
*deserving not, my fathers of the servants one*  
 nemiseli endu nenasi appasāre bandu sédu, kaḍa-  
*appoint thus thinking to father having come reached, having*  
 du appāra dūra bandamane appana kaḍa ama  
*started very far having come father saw he*  
 manasu karadu ōdi bandu amana tappi nalida.  
*heart melting running come him embracing was glad.*  
 Aduhinde appana nōdi "appa na me'lulogada ibba  
*Afterwards father seeing "Father I heaven is*  
 appaga mundāgiyu ninago mundāgiyu pāpiyāgi bitte.  
*father before you before sinner have become.*  
 Ninaga māti emba yogianappaduna biṭṭubite" endhu  
*your son saying a good fellow discontinued thus*  
 visana madi da. Ally appanādama gelasagarara kōrasi  
*sad felt. There father servants called*  
 āsti uḍuppa hottu bandu ikkivi endu yēhida, kaiga  
*rich dress carried came put thus said, fingers*  
 uṅgaravū, kāluga meṭṭu, ikkivi enna. Kobbu karuva  
*rings legs shoes put said. Fat calf*  
 koddu kambuva madi sandōshavāgi ibbo enna satta  
*kill cast made merrily be my dead*  
 māti osurōda eddu bandubette, kāne enda  
*son living rose came, lost my*  
 māti sikkibiṭṭa endēhi indu eila sandōsha mādi  
*son found saying all merry making*  
 Iddaru. Aga holanōge idda doḍḍa māti manasārē  
*were. Then at the field was elder son house near*  
 bappaniag kadeyu ātavu kiviga kēta, tanna kelasakara-  
*coming song dance ear heard, his of the*  
 rōge obbana korasi idalla ēnaga endu kēta.  
*servants one called all these for what thus asked.*  
 Aduga kelasagāra, nina annatamma bandubiṭṭa ama  
*For which servant, you brother came he*  
 osurōda tirugi bandadugāgi nina appa kobbu karuva  
*with life again for coming your father fat calf*

koddu habba mādisina enna imaga kōpa āgi  
*killed feast gave said to him anger became*  
 Manehōpaduge manasāpili adunda appa bandu kenjida.  
*To go home not willing for that father came begged*  
 Aduga mātinādama badilāgi, appāra tina enda na ninna  
*For that son in reply, many days being I your*  
 matuga virōda illate idde, na enna sinēkarara  
*word against (defiance) without was, I my friends*  
 kūda nalidukonḍu ibbaduga ondu ādu mariu enaga  
*even to make merry to make many one lamb to me*  
 koṭṭama alla ninna sottellava kēta kariyanōge tirisida  
*give not your all property bad ways spent*  
 māti bandamane ammagagi kobbu karuva onduna  
*son when having come for him fat calf one*  
 kotte enna appa mātina noḍi “ni ēku enna sareyē  
*killed my father son seeing “you always with me*  
 idde, enna sottella ninage sētubitta endu kaibitta  
*remain, my all property for you have come thus said lost*  
 ninna tamma osurōda tirugi sikkida habba māḍuvatu  
*your brother alive again found feast making*  
 saritane enna.  
 (proper right) said.

### TRANSCRIPT IN TAMIL.

ஒப்பக எரநி மக்க இத்தரு. அவக்கரோகெ குன்ன அப்பனம கோடி  
 தன்ன பாக்க சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன  
 சொத்த அவகக பாகஹச்சி கொட்ட. ஒகி ஜினகெ ஹிந்தே குன்ன மாதி  
 தன்ன சொத்தெல்லவ ஓட்டு சேதி கொண்டு தூரதேசக ஹோகி அதுன  
 கெட்ட கெலசதொளகெ செலவு மாடித. அம அதே பீணகி செலவு  
 மாடிக்குஹிந்தே அதேசனோகெ ஒந்து கெட்ட ஹஞ்ச ஊடகிதயிந்திரி  
 ஹிதிது கஷ்ட பரபதுக ஆது. ஆதொந்து தேசனோகெ ஒப்பசாரி கெலசக  
 சேத அம இமக ஹந்தி மேசிபா எந்துஹோலக கேஹித. ஹந்தி  
 கோக ஹாகோ எயதிந்து சந்தோஷபாகி ஹோட்டெ தன்னுவோ எந்  
 தலேடி அதுனவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி  
 பந்தமஎன என்னப்பன கெலசகாரரு கூட ஒட்டெ தன்னி மிச்ச பீபனெ  
 நாமாத்ர இல்ல இத்தெ ஹோட்டெ ஹகிது சாவதேகா? அதுகாகி ஏட  
 நெ அப்பசாரெ ஒகி, “நாதேவருகு அமகு பிரோதவாகி, பாபமாடிதது  
 நெந்த. அமன மாதி எந்து ஹேகுவதுகெ, ஒகிய அல்ல என்ன அமன

கெலசகார ரோகி, ஒப்பநாகி நீமிசலி எந்து நெனசி அப்பசாரெ பந்து  
சேத. கெடெது அப்பாரதூர பந்தமனே அப்பன கண்ட. அம மனசு  
கரது ஓடி பந்து அமன தப்பி நலித. அது ஹிந்தே அப்பன நோடி  
“அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு  
பாபியாகி புட்டே. நினக மாதி எம்ப யோகிய நாப்பதுன புட்டுபிட்டே”  
எந்து வெசன மாடித. அல்லி அப்பனாதம கெலசகாரரா கொரசி ஆஸ்தி  
உடுப்ப ஹோத்து பந்து இக்கிவி எந்து ஏகித. கைக உங்கரவு காலுகெ  
மெட்டு இக்கவி, என்ன, கொப்பு கருவ கொத்து கம்பவ மாடி சந்தோஷ  
பாகி இப்பு என்ன சத்தா எந்த மாதி உசரோடெ எத்து பந்துபிட்ட,  
காணே எந்த மாதி சிக்கிபிட்ட எந்தேகியுந்து எல்ல சந்தோஷ மாடியுந்து  
இத்தரு—ஆக ஹோலனோகெ இத்த தொட்ட மாத், மனே சாரே பப்பனிக  
தெயு ஆடவு கிவிகெ கேத, தன்ன கெலசகாரருகே ஒப்பன கொரசி  
இதெல்ல எனக எந்துகேத. அதுக கெலசகார “நின்ன அண்ணதம்ம  
பந்துபிட்ட அம உசரோடே திரிகி பந்துகெ நின்ன அப்ப கொப்பு கருவ  
கொத்து ஹப்ப மாடிசின என்ன. இமக கோப ஆகி மனிகெ ஹோபதுக  
மனசாபிலே. அதுந்த அப்ப பந்துகெஞ்சித. அதுகெ மாத்னாவ பதிலாகி”  
அப்பாரதின எந்தநா நின்ன மாதுக வி:ராத இல்லதெகித்தே, நா என்ன  
செனேக காரர்கோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமரியு எனகெ  
காட்டம அல்ல. நின்ன சொத்தெல்லவ எட்ட காரியனோகெ திரிசித  
மாதி பந்தமனே அமகாகி கொப்பு கருவு ஒந்துன கொத்தே “என்ன அப்ப  
மாதின நோடி” நீ ஏகு ஏன்ன சரேயி. இத்தே என்ன சொத்தெல்ல நின  
கெல்லா சேதுபிட்ட எந்து கைபுட்ட நின்ன அண்ணதம்ம உசரோட  
திருகி சிக்கித எந்து ஹப்ப மாடுவது சரிதானே என்ன.

[No. 122 A.K.]

## TODA.

## THE PARABLE OF THE PRODIGAL SON.

Od (alkh ēd) mahk udi. Pin pētvoi mohk  
*One to man two sons were. After born son*  
 Tanĭn nōt, tank pōlum tottati iḍ pintsī krishk  
*father seeing to him money to give that asked a few*  
 nalkh pin tan pōlum yelum eṭsi potihi nāḍk  
*days after his money all taking distant to a country*  
 pei pōlum yelām seluv kisvichi. Immohk pōlum  
*going money all expenditure made. This boy money*  
 yelum Iks seluv kisipin annad oḍ ajjām  
*all thus expenditure after making in that country a famine*  
 poḍtchi immohk eliyaivichi. Pin oḍ alkh kitk kelsk  
*came this boy became poor. After a to a man under for work*  
 seḍsi ai alkh immokh potdhi Michua it katk  
*joined that man this boy pig to graze that to field*  
 pōtsi podik koḍut tōr tinkin it notink  
*said to go to the pig given food (I) shall take that while think-*  
 altōr kodupāl oḍ ālum āḍti tank pitti  
*ing that food gives even was not to him sense*  
 potinkh ammohk, "ennĭn kith kelch kispōlām  
*when came that boy "my father under work who make*  
 oḷtkis tit mĭti pothsti. An ād ikkashtum  
*well eating remainder keep. I why this difficulty*  
 kispēn pin pern thannĭn kith pei a'n swamikum  
*undergo after soon father near going I to God*  
 ninkum pāpum kisvishpini. Tan mohk id pottk sari  
*to you sin I have done. His son that to say right*  
 illati. An tan kelsh poikĭn id osani kis  
*no I His work go that contemplation doing*  
 rannĭn kitk potsi. Pin tannĭn kitk potsi. Tannĭn  
*father near came after father near came. Father*  
 kavvoi oḍivoh partri oldkissi. Pin tannĭn notti  
*with love came running catching Done better. After father seeing*

"Aia, melokth oḍaivoi swamikm nínkm pāpakāran  
 "Sir, heaven being to God and to you sinner  
 aivishpini. Tan mohk id pishotpodikh mariyāt  
 became. my son that to call respect  
 illavishpini" id dukkumāchi Pin tannIn kelskhii  
 have lost" that felt sorrow After father work  
 kispolām pishott olli kuppasm yetpōtshi. Kuppasum  
 those who were doing calling good coat gave. coat  
 Ittu koḍutsi. Koik pillai kōlk kervu ēdu id etsi.  
 wear gave. To hand ring to the leg boots Near that said  
 Piṇākivoi kor od piṣhki tinnu eḍchi keḍāiyvol mohk  
 fat calf one killed eat said dead son  
 ulṭoi poḍshi konovoi mohk koḍspini." Id sōmunelum  
 safely came lost son saw (என்றது) people all the  
 tilimāchi. Atvōk pārvōt mohk kōtsunu  
 felt glad. Then elder son from the field  
 pottinik poltshi karstum naritum kērtti. Tan kelkh—  
 when came in the house song dance heard. His work—  
 kispōn od āl pishott igistin id pintchi  
 man one person called what is matter (என்றது) asked  
 ank kelskisoni, "nin tannōn potsi nino'n sivūm  
 His servant your brother came your brother body  
 polch potunk ninnin piakkhivoi kor peishkiti."  
 alive having come your father fat calf killed  
 Edsi. Immohk pichchoi polik piṇoḍitk istamillayi  
 said. This boy in anger to the house to go unwilling  
 āsum tannIn tukkamāchi, ān mohk tannInpōn nōtti  
 However father grieved this boy father saw  
 uppūm nāl On nin kelsk uḍām kashtmelum  
 many days I your to work anything after the trouble  
 kispini. On en tān kolān titpoḍutk ōd mari uḍām  
 did I mine friends to eat goat young one have  
 nī tōrvi Asum nim pōlum elum sarikkisuvōi  
 you did not give Even though your money all that spent  
 immohk potinkh ommohk peikivoi korut pieshkishpi"  
 this boy when came that boy fat one calf killed  
 edhisi. TannIn mohkpōl nōtti, "ni eḍtyon en kitz  
 told. Father seeing the son, you always mine near

oldpi en kitz udaivoi polum nintiyi Kiyadaivichchi  
 are my near that is money yours that is dead  
 edvoi mohk sivym polchi potink olli tuvar kodotat  
 that son body alive for coming good food giving  
 olt" edshi.  
 good said.

உட் ஆள்க் ஏட் மொஃ உடி. பின் பேத்வொய் மொஃ தன்னீன் நோடி, தன்க் பொனும் தொத்தொதி இட் பின் த்சி. கிரிஷ்க் நாள்க் பின் தன் பொனும் எனும் ஏதஸ் பொதி கி நாகெப் பீய் பொனும் எனும் செல்வ கிஸ்விச்சி. இம்மொஃ பொனும் எனும் இக்ஸ் செல்வ கிஸின்க்பின், அன்னாட் உட் அஜ்ஜும் பொத்திச்சி. இம்மொஃ ஏளியாய் ஸ்ச்சி பின் உட் ஆள்க் கிட்டுக் கெல்ச்க் சேட்சி. ஐ ஆள்க் இம்மொஃ பொத்தி மீச்வா இட் காட்க் போய்ச்சி. பொடிக்க் கொடுத்த தோர். தின்கின் இட் நோடின்க் அத்தோர் கொடுத்பாள் உட் ஆளம் ஆட்டி. தன்க் பித்த் பொதின்க் அம்மொஃ “என்னின் கிட் கெல்ச் கிஸ்போளாம் உல்த்கிஸ் கிட் மீகி பொச்சி. ஒன் ஏட் இக்கஷ்டம் கிஸ்போன். பின் பெர்ன் தன்னின் கிட்க் பீய் ஒன் சுவாமிக்கம் நின்கம் பாபம் கிஸவிஷ்பினி தன் மொஃ இட் பொட்க்க் சரி இல்ஸதி. ஒன் தன் கெல்ச் போய்கின் இட் ஓசனி கிஸ் தன்னின் கிட்க் பொத்தி. பின் தன்னின் கிட்க் பொத்தி. தன்னின் கவ்வாய் ஒடிவொத் பட்றி ஒன்த்கிஸ்ஸி. பின் தன்னின் நோடி. “ஐயா, மேலோகத் உடாய்வொய் சுவாமிக்கம் நின்கம் பாப்காரன் ஓய்விஷ்பினி. தன் மொஃ இட் பிஷோட்பொடித்த் மரியாத் இல்லவிஷ்பினி.” இட் துக்கம்மாச்சி. பின் தன்னின் கெல்ச்க் கிஸ்போளான் பிஷோட்த் ஒன்னி குப்பாஸம் யேத்போஇட்சி. குப்பாஸம் இட்டு கொடுத்தி. கொய்க் பிளி கோல்க் கெர்வ ஏடு இட் ஏட்ஸி. பியாகிவொய் கொர் உட் பிஷ்கி தின்னு எட்சி. கேடாய்வொய் மொஃ உன்தாய் பொத்தி. கோனோனோய் மொஃ கொட்ஸ்பினி.” இட் சோனுமேலும் திளிமாச்சி. அத்வோக் பேர்வுட் மொஃ. கோட்சுனு பொத்தின்க் பொள்கி கால்தும் நாரிதும் கேட்ஷி. தன் கெல்ஸ் கிஸ்போன் உட் ஆள் பிஷோட்த் இகிஸ்கின் இட் பின் த்சி. அன்க் கெல்ஸ் கிஸ்போன், “திச் தன்னோன் பொத்தி. நின்னோன் சீவம் பொள்ச் பொதுன்க் தின்னின் பியாகிவொய் கொர் பீய்ஷ்க்தி” எட்ஸி இம்மொஃ பித்சோய் பொளிக் பீய்ப்பாடுத்க் இஷ்டமில்லயீ. ஆன்னாம் தன்னின் துக்குமாச்சி. அன்க் மொஃ தன்னின் போன் ப்காடி, “உப்பும் நான் ஒன் நின் கெல்ஸ்க் உடாம் கஷ்டமேலும் கிஸ்பினி ஒன் என் தன் கோளான் திட்பாடுத்க் ஓட் மரி உடாம் கீ தோரவி. ஆன்னாம் நிம் பொனும் எனும் சலுங்கிஸ்வொய் இம்மொஃ பொதின்க் அம்மொஃ பியாகிவொய் கொர்வுட் பீய்ஷ் கிஷ்பி” எட்சி. தன்னின் மொஃ போல்நோடி, “கீ எதவுன்ம் என் கிட்ஷ் ஒன்த்பி. என் கிட்ஷ் உடாய்வொய் பொனும் எலம் நின்தியீ கியாடாய்விச்சி எட்வொய்மொஃ ஸீவம் பொள்ச் பொதின்க் உள்ளி துவர் கொடுதத் ஒன்தி.” எட்சி.

[No. 123 A.K.]

## TŌDA.

## SONG.

Narshān           tuvarti.           Natīriyār           tuvarti  
*Mund with a temple is seen the hill with a temple is seen.*

'Ishkitti           tuvarti   'Ishpo           tuvarti           Kiarmupūf  
*mund with a temple is seen big temple is seen the hill with the temple*  
 tuvarti.           Kiar pukish           tuvarti.           Nal-  
*is seen. the place of worship on the hill is seen. mund with*  
 potkar           tuvarti           Nalponersh  
*a temple (Ootacamund) is seen the place of worship (Ootacamund)*  
 tuvarti.           Pohomeda           ishkomeda.  
*is seen. may we go for worshipping god wait for worship.*

Aratman           tuvarti           Arokotkum  
*all the temples of the Todas are seen all the places having temples*  
 tuvarti.  
*are seen.*

Tannin   mōhk   pōl nōṭṭi   'ni eḍṭōn   en   kitz   oldpi   en  
*Pather son seeing you nine near are my*  
 kitz   uḍaivoi   pōlum   nintiyi   kiya da'ivichchi   edvoi   mohk  
*near that is money yours that is dead that son*  
 sivum   poḷchi   poti'nk   olli   tuvar   kodotat   ōḷt'   edshi.  
*body alive for coming good food giving good said.*

## TRANSCRIPT IN TAMIL CHARACTER.

நார்ஷான் துவர்தி. நாட்டிரியார் துவர்தி. ஈஷ்கித்தி துவர்தி.  
 ஈஷ்போ துவர்தி. கியார்முப்பூவ் துவர்தி. கியார்புக்கீஷ் துவர்தி.  
 நல்போத்கர் துவர்தி. நல்போனீர்ஷ் துவர்தி. போஹுமேடா.  
 இஷ்குமேடா. அரத்மன் துவர்தி. அரோகொட்ம் துவர்தி.

## TRANSLATION.

A village with a temple is seen. The hill with a temple thereon is seen. The mund with a temple is seen. The big temple is seen. The hill with the temple is seen. The place of worship on the hill is seen. The mund with a temple (Ootacamund) is seen. The place of worship (Ootacamund) is seen. We may go there and wait for worshipping. All the temples of the Todas are seen. All the places having temples are seen.

N.B.—Narshan, Nattiriyar, Eeshkithee, Eeshpo, Kiarmuppoof, Kiarpookeesh, Nalpothkar, Nalponirsh :—all these are the names of different places or munds.



[No. 124 A.K.]

## KŌṬA.

## SONG:—STORY OF MATHI.

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

*Brother:—*Lalale                      lalale                      ēdago*Meaning less song expressions      reeds*

hōkom   māde   pīs   adaleiko

*let us go   girl   cat   crossed*

vīdiga   ōked   mele   māde

*street   crossing   after   girl*

nāi   adaleiko   māde

*dog   crossed   girl*

karkl   ōked   mele   māde

*place   crossing   after   girl*

kāwk   adaleiko   māde

*crow   crossed   girl**Sister:—*Odllade   aṇṇe   mūdu*Not one   elder brother   three*

sāvunu   aiko   aṇṇe

*omens   occurred   elder brother*

tirugulukōme   aṇṇe.

*turn back   elder brother.**Brother:—*Anumālla   māde*Not so   girl*

nīyum   tirugulo   māde

*you   go back   girl*

ēdage   māde

*reeds (flute)   girl*

otridu   māde

*carrying   girl*

vaged   Mele   māde

*return   after   girl*

pēiluke   māde

*to house   girl*

vadduḍude   māde

*after coming   girl*

tattonale	māde
died	girl
aiyo enga	māde
alas sister	girl
ík	ēnako māde.
thus	done girl.

## TRANSCRIPT IN TAMIL.

லா லா லா—ஏட்டகே  
 ஒக்கோம் மாதே பீஸ் அட்டலாய்க்கோ  
 வீதிக்கே ஒகேட் மேலே மாதே  
 நாய் அடலாய்க்கோ மாதே.  
 கார்கால் ஒகேட் மேலே மாதே  
 காக் அடலாய்க்கோ மாதே  
 ஒட்டலாதே அண்ணே மூடு  
 சாவன் ஆய்கோ அண்ணே  
 திருகுல கோமோ அண்ணே  
 அனு மேனுமல்ல மாதே  
 நீகுயம் திருகுலோ மாதே  
 ஏட்டகே மாதே  
 ஒத்திடுமாதே வக்கட் மேலே மாதே  
 பயிலுக்கே மாதே வத்திட்டுதே மாதே  
 தத்தோ நானோ மாதே ஐயோ அங்கா மாதே  
 ஈக் எனக்கோ மாதே.

## TRANSLATION.

Two persons, brother and sister prepared to go out, when a cat crossed their path, then a dog crossed, and then a crow. Seeing this the sister remarked, "not one, but three bad omens did we come across, let us return." The brother did not agree, saying she might go if she cared. They attended to their work and returned home with the girl carrying reeds. On reaching home she died.

[No. 125 A.K.]

## KŌTA.

THE PARABLE OF THE PRODIGAL SON  
BY KIPPAS.

Oḍ	āge	yeḍ	gend	mug	perdage.	Avar	yeḍ
<i>One</i>	<i>to man</i>	<i>two</i>	<i>male</i>	<i>sons</i>	<i>born.</i>	<i>They</i>	<i>two</i>
ale	kunnāle	taniyan	nōsite	tanade	pālatu		
<i>among men</i>	<i>younger</i>	<i>to his father</i>	<i>said</i>	<i>his</i>	<i>share</i>		
koḷvadu	vadak	tanake	tādar	veinde.	Anume		
<i>due-</i>	<i>property</i>	<i>to him</i>	<i>give</i>	<i>asked.</i>	<i>Likewise</i>		
eyana	tanadu	vadukina,	avar	yeḍ	āge	pachit	
<i>father</i>	<i>his</i>	<i>property</i>	<i>those</i>	<i>two</i>	<i>men</i>	<i>divided</i>	
kotta	Chētak	naḷk	pibale	kuṇaḷe	tanadu	vaduku	
<i>gave</i>	<i>some</i>	<i>days</i>	<i>afterwards</i>	<i>younger</i>	<i>his</i>	<i>property</i>	
elmē	sēttiṭṭe	dūra	ūrku	hoite	adimē		
<i>all</i>	<i>gathered together</i>	<i>distant</i>	<i>place</i>	<i>went</i>	<i>which</i>		
āgada	kek	gasittū	eisittā	avane	inume	anāmidal	
<i>forbidden</i>	<i>things</i>	<i>did</i>	<i>squandered</i>	<i>he</i>	<i>thus</i>	<i>in vain</i>	
samippadu	piblare.	Ayurke	oṭṭa	doḍḍa	pajam		
<i>spent</i>	<i>afterwards.</i>	<i>To that place</i>	<i>Tone</i>	<i>big</i>	<i>famine</i>		
Nattidago	evankmōr	dayindiram	padalik	āyittade.			
<i>visited</i>	<i>to him</i>	<i>poverty</i>	<i>to trouble</i>	<i>happene.</i>			
Alakke	a	yūrle	oḍaldila	kekkik	sēdgo.	Avre	
<i>Therefore</i>	<i>in</i>	<i>that place</i>	<i>one man under</i>	<i>for work</i>	<i>joined.</i>	<i>He</i>	
ivane	panji	mesiṭ	va	iṭṭude	kadga	kepiṭṭa.	Pajik
<i>him</i>	<i>pig</i>	<i>graze</i>	<i>to</i>	<i>sent</i>	<i>fields</i>	<i>sent</i>	<i>to pigs</i>
koḍubadu	tīne	tiṭṭude	olēm	pet	kaisikkom	ed	
<i>given</i>	<i>food</i>	<i>eat</i>	<i>joyously</i>	<i>belly</i>	<i>pass on</i>	<i>even</i>	
mēlo	edinke	kodakbadga	illade	osike.	Tanak	buddi	
<i>if said</i>	<i>these</i>	<i>gives</i>	<i>scarce</i>	<i>went.</i>	<i>To him</i>	<i>senses</i>	
vadp	potlega	avvune	enaiyan	kujaḷōde	pet	kaisitie	
<i>came</i>	<i>when</i>	<i>he</i>	<i>my father's</i>	<i>coolies even</i>	<i>belly</i>	<i>pass on</i>	
sadu	vāit	ekom	edmale.	Anēke	iyē	pētige	iṭṭe
<i>strong</i>	<i>are</i>	<i>are</i>	<i>when so.</i>	<i>I alone</i>	<i>here</i>	<i>for belly</i>	<i>suffer</i>
thavakbadu	enakke.	Anume	tarne	tanaint	ke		
<i>and die</i>	<i>why.</i>	<i>Therefore</i>	<i>at once</i>	<i>his father</i>	<i>to</i>		
kaḍḍur	hoit	ane	devarkme	enainkume	virod	gazhiṭṭe	
<i>journey</i>	<i>went</i>	<i>I</i>	<i>to God</i>	<i>to my father</i>	<i>against</i>	<i>died.</i>	

Pipam	gazhipodule	avan	mēyin	edḍurepad	like
Sin	did (committed)	his	son	to say	so
marjadi	uḷvon	anume	aḷlaipe.	Enne	avardu
status	possess	no	has become.	Me	his
kekarnode	oḍḍal	settkonge	unisite	tanaintuk	vattit
as servant	one	entertain	thinking	to his father	came
seditta.	Kadadure	valdūram	vad	piblare	tan
reached	after starting	long distance	came	subsequent	his
aine	kadḍa.	Avrē	manas	erigite	ōsir
father	saw.	He	heart	melted	ran
manicha.	Adan	piblare	tanaiyan	nositte	eiya
felt joy.	That	after	his father	seeing	father
lōgatul	vade	einuk	mindlare	tanak	mindlare
world	existing	to father	before	your	presence
papagaranaipe	Nimēin	itture	arlike	marjadi	
sinner became.	Your son	to say	to be called	status	
illaipe	itture	visangiksa.	Aṇ	mele	avanaine
has, lost.	saying	felt sorry.	Then	his father	servant
hattuḍe	pāsane	uḷvadu	virad	eṭṭitva	duṭṭe
called	superior	existing	dress	bring	come
pevu	gasitare	kaik	modarme	kalk	metme
dress	said	to hand	ring	to legs	slippers
eddir	bayiddare	porāle	kurl	chachiṭe	pabbam
	said	fat	calf	killed	festival
gazhiṭe	oḷli	piriavaṭ	ekom	eḍare	tadikkiṭpadu
did	good joy	became	said	dead	said to be
usurōde	vaddita.	Kettibadu	maina	sikiko	ittuḍe
with life	came.	Lost	son	found	out
pāsānit	eddar	ajāmile	gadēlibbadu	ḍoḍ	mein
rejoy	were	when	was in field	elder	son
paisārike	vadup	podale	kōlit	vadume	
near home	came	when		sing	
atusvadume	kēvic	kētte	anadu	kekkarane	od
praying	car	fell	his	servant	one
atute	edilme	yēnka	eddit	venda.	Alke
called	all these	why	for	asked.	To which
					servant your

nigral	vaduk edra	avane	usurōde	tirigit	vaduk	
brother	has come	he	with life	again	come	
editai	nin	aine	padar	kurl	chachite	pabbam
for having	your	father	fat	calf	killed	festival
gēso	edda.	Avanku	kopam	vadute	peik	ōgalik
doing	said.	To him	anger	came	house	to go
mans	illaiko.	Alke	avan	aine	vadute	avane
mind	was not.	Therefore	his	father	came	him
hāda	Alk	avan	meyyine	marpatte	enda	nāl
called.	To him	his	son	in reply	for long	days
iddire	anai	nimad	madige	mirade	ithanalla	anē
remained	I	your	order	not transgressed	was	I
en	nund	udde	pasaneidiḍa	iddanike	oḍ	aḍ
my	friends	with	to enjoy	be	one	sheep
mēriyam	enage	tard	eddike	ninnad	vaduk	elme
young even	to me	not given		your	property	all
āgada	kek	gagite	samadibadu	mayine	vaḍippodale	
improper	ways	did	spoil (wasted)	to son	when come	
avanike	paḍḍa	kurl	chachibi	edda.	Than	ainin
to him	fat	calf	killed	said.	His	father
maini	nosite	nI	ālkumare	ennodulvi	endu	vaduk
son	seeing	you	always	with me live	my	property
elme	ninade.	Tatik	edre	uniche	kaytibadu	
all	yours.	Dead	having	thought	lost (as having)	
nigarale	usurōdu	sikibaite	pabbam	gasipadu	oḷḷidu.	
your brother	with life	found out	festival	doing	is right.	

### TRANSCRIPT IN TAMIL CHARACTER.

ஓட்டாள்கெ எயிட்கண்டமொக் பிர்தாரெ, அவரெயிட்டாள்ளெ குனா  
 ளெ தன்னையன் நொஸிட்டெ தனதெபாலத்துக் கொள்வது வதுக்கு தனக்கெ  
 தாடம்பெயிந்தா. அனுமே ஐ நேதனேத்வதுக்கினெ அவரெயிட்டாள்கெ  
 பத்தர்சிட் கொட்டா செடெக் நாள்க் பிப்பாரெலெ குனாளை தனத்வதுக்கெல்மே  
 சேத்தியுட்டெ தூர. மூர்க் ஓயிட்டெ அதின்னெ ஆகாத் கெக்கெஸிட்டெ  
 அயிஸிடா. அவனே இனுமே அனாமிதல் சபீப்பது பிப்பலாரெ ஆயூர்க்கெ  
 ஒட்ட தொட்டபஜ்ஜம் வத்திடதே இவண்க்மேர் தயிந்திரம் படஸிக் ஆயிட்  
 டதே. ஆலக்கெ ஆயூரிலெ ஓட்டாளத்திலெ கெக்கிக்சேதா. அவரெ  
 இவண்ணெ பஜ்ஜி மேச்சிட்வா இட்டிடெ கத்க் கேபிட்டா. பஜ்ஜிக்கொடு

பது தினெ திட்டிடெ ஒளேம் பெட்கைசிக்கோம் எட்மேலோ இதின்கெ  
கொடக்போன் இலாதெ ஒஸிக்கொ. தன்க்புத்திவத்ப்போதலெ அவுனெ  
எனையன் கூஜானோடெ பெட்கை சிட்டெசது வாயிட் இகோம் எட்மேலெ  
ஆனெகெஈயெ பெட்டிகியிடெ தவக்பது எனக்கெ. அனுமே தற்றெ தனைத்  
கெ கட்டுறூயிட் ஆனெ தேவர்க்குமெ னையனுக்குமெ விஜோதம் கெஸிட்  
டெ பாப்பம் கெஸிப்போதலெ அவன் மேயின் எட்டிரெ பட்டலிக்கெ மார்ஜாசி  
உள்வேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரனோடெ ஒட்டர்ன்  
இட்டிடெ சேத்தோன்கெ இட்டிடெ உன்கிடெ தனைத்துவத்திட் சேதிடா.  
கடதுரெ வல்தூரம் வத்த பிப்பலாரெ தன்னென்னெ கட்டா. அவுரெமனஸ்  
எரிசிடெஒசிம் வத்துடெ தொடதுடெ மணிச்சா. அதன் பிப்பலாரெ தனையன்  
நோஸிட்டெ ஐயா ஆனெ மேலோகத்தினுள்வதே அய்னுக் மிந்தலாரெ தமக்  
மிந்தலாரெ பாபகார்னாயிபெ நிமேயின் இட்டிரெ ஆர்லிக்கெ மார்ஜாசி இல்லா  
யிபெ இட்டிரெ விசன் கெஸ்ஸா. ஆன்மேலெ அவனைனெ கெக்காரன் ஹாத்  
துடெ பாசனெ உள்வது வெறாடெ எத்திட் வாத்திட்டெ அவன்கெ பேவ்  
கெஸிட்டாரெகைக் மோதாமே சூலக் மெட்டிமெ இடி எட்டிர் பயிதாரெ  
பூதார்குறல்சச்சிட்டெ பப்பம் கெஸிடெ ஒன்னிபிரியா வாயிட் இக்கோமெட்  
டாரெ தத்திக்கிப்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டபதுமெயினெ  
சிக்கிக்கொ எட்டிடெ எஸ்மோப்பாசானி ஆயிட்டெ இத்தாரெ ஆஜாயிலெ கத்  
விப்பது தொட்டெ யினெபயிசார்க்வத்திப்போதலெ கொள்ளேயிர்தவதுமே  
ஆட்டாஸ்வதுமே கெவிக் கேட்டெ. தனுதெ கெக்காரன்னெ ஒடாள்ளெ ஆது  
டெ இதல்மே என்கெ எட்டிடி வெயிந்தா. அல்க்கெ கெக்காரன்னெ நிக்கி  
ரூள் வத்துக் எட்டிரெ அவுனெ உசரோடெ ஓளாம் திரிகியுட்வதுதுக் எட்  
டிடெ நின்னையனே பாதார்குறல் சச்சிட்டெ பப்பம் கெஸ்ஸோ எட்டா  
இவன்க்கேமர் கோபம்வத்திடெ பயிக் ஒகலிக்மனஸ் இல்லாயிகொ அல்கே.  
அவனைனெ வத்திடெ அவன்னெஹாதா. அலக் அவன் மெயினெ மற்பட்டெ  
எனதல் நாளத்திரெ ஆனெ நிமித்தமாத்தெ மீராதெ பாடுபட்டேன் ஆனெ  
எனது கோட்டா னோடெ பாசன்யாயிடெ இத்தேனிக்கெஓட் ஆடு மேரி  
யோமே என்கெ தாராதித்திகெ அல்கெநிமித் வதுக் கெல்மெ ஆகாதகெக்  
கெஸிட்டெ சமிப்பது மெயினெ வத்திப்போதலெ அவன்கெ பாதார் குறல்  
சச்சிபி எட்டா. தனைனெ மெயின்னெ தொஸிட்டெ நீ ஏல்க் மேரே என்னோ  
டெ உள்வி எனத்துள்வதே வதுக்கெமே நின்னிதெ தத்திக் கெட்டிரெ உனிசெ  
கெட்டபது நிக்கிராலோ உசரோட் சிக்கிபன்க் ஆயிடெ பப்பம் கெஸிப்பது  
ஒனதெ எட்டா.

[No. 126 A.K.]

## KASAVA

## THE PARABLE OF THE PRODIGAL SON.

Ōr appanku renḍu makka. Sinnamaga appanē bāga  
*A to father two sons. Younger son his father share*  
 kēṭṭa. Oṣi dina ird'hiṭṭu vaduk erdu ōr. dēsattuk  
*asked. Some days elapsed (he) fortune taking one to country (he)*  
 pōyṭṭa. Vadukē avan eḍtpōy hāl māḍivuṭṭa. A  
*went. The fortune he took squandered (did). That*  
 vūrlē ōr pañja vanduṭṭadu. Pañja vandu ōr  
*in town a famine came. Famine no coming one*  
 gaudanki vaduku kēykkā pōnān. Pandi mēykkatku  
*of a wealthy man work to ask went. Pig to rear (graze)*  
 vuṭṭa. Pandi koḍukka tavuḍāru tiṇkaṇa entarayu,  
*entertained Pig given bran at least can eat even granting*  
 adu sikkadē, pōtu. Tanku budd'hi vandappo namad  
*it scarce went To him senses when came our*  
 appan tōṭṭat irkka aḷkku sikra puṭṭu namakku  
*father garden engaged servants get food to me*  
 sikṭu. Nenatu appan tāṅkē pōnān. Vazhilu pōgappó  
*will get. Thinking father place went. On the way when going*  
 'namad appanku togātku nānu dirāpati seyduṭṭe.  
*"our to father to God I ingratitude have done.*  
 Avanu nanagē appa andu pōvadakkē musaḍu  
*He to me father saying to go face*  
 illa. Avan vōṭṭali irka jitaḱārā makē nānē ōr  
*no (I have none). He (him) under is paid servants like myself one*  
 jitaḱāranen. Nenatū appan tākē pōyitā. Attāldu dr  
*paid servant. Thinking father's place went. Some distance*  
 pāgaṭṭē appana kaṇḍuṭa. Appā magana tabbi koṇḍā  
*on going father saw. Father (his) son embraced.*  
 Magan sollurān "togātkum ninaḱum pāpi āgiṭēn.  
*Son says to God and to you sinner have become.*  
 Nin maga engartuy enku oggē illa." Dukk'hā māḍidā.  
*your son to sa to me status have none." Sorrow felt.*  
 Appā tan vōṭṭili irppa aḷku solli maiku baṭṭē kālku  
*Father his house was to servant said to body cloth to leg*

kerā kaiku mōtira ikki kotuva māḍu kondu  
*sandals to hands (fingers) rings placed fat cow killed.*  
habbā māḍitā. Satpōna maga sikkiddakkāgi kṇāḍa  
*festival did. Dead son regained lost*  
maga sikkiddakkāgi santōsha māḍna.  
*son regained joy did.*

Appō biliya maga gaddē erda voṭṭikē vartirdā  
*When elder son field from home was coming*  
vaṛagappā aṭṭamu saddamu katil vundadu. Nana oṭṭē  
*when coming play and noise in ear fell. His house*  
aḷki id enna endu kēkkappō oṭṭē aḷ sonnāru  
*servant this what when asking house servant said.*

"Nin tambi vanduṭṭa. Niyat appa māḍē art habbā  
*"Your brother has come your father . cow killed feast*  
māḍukāru. Appō maga sinat konḍā. Voṭṭēki pōgamāṭṭa.  
*is doing. When son angry got. Home would not go*

Appā pōyi voṭṭēki vā enda. Niyat tav nān iddu,  
*Father went home come said. You with I stopped*  
Ni sonna vaduku ellā oppasi, irdavanku sangāḍakāru  
*you said work all carried-out, who stops my companions*

santōsha paḍuva ōr aḷ mari kekkaṭē tardē  
*joy (happiness) to feel one sheep young even without*

pōyi allā? Ninna vadukina nāṣa māḍiṭṭu vandavanku  
*giving is it not? Your fortune spoil having made who has come*  
ōr sukada kandu iṭṭē. Kaḍakka vaduku ellavu  
*one healthy calf killed. Existing fortune all*

niyatē. Satpāna tammā usurōḍē vandadugāgi habbā  
*yours. Dead brother with life having come for feast*  
māḍōdu nija.  
*doing necessary.*

### TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டிமக்க. சின்னமக அப்பனே பாகா கேட்டா. ஓச  
நின இரத்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுகே அவன்  
எட்போய் ஹால் மாடி வுட்டா. ஆ தூர்லே ஓர் பஞ்ஜா வந்துட்டது.  
பஞ்ஜா வந்து ஓர் கவுடன்கே வதுகு கேய்க்க போனான். பந்தி மேய்க்கத்து



வுட்டா. பந்தி கொடுக்க தவுடாரு திங்கண எந்தரய்யு அது சிக்கதே போத். தன்கு புத்தி வந்தப்போ நமத் அப்பன் தோட்டத் இரக்க ஆங்கு சிகர புட்டு நமக்கு சிக்கு நெனது அப்பன் தவ்கே போனான். வழிவ போகப்போ “நமத் அப்பன்கு தொகாற்கு நானு திராபதி செய்துட்டே” அவனு நனதே அப்பா அந்த பொவதக்கே முசுடி இல்லா. அவன் வொட்டலி இரக ஜீதகாரா மேகே நனே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே போய்டா. அத் தால் தாரா போகட்டே அப்பன் கண்டுட. அப்பா மன் தபிப் கொண்டா மகன் சொல்லுரான் “தொகாற்கும் நின்கும் பாபி ஆகிடேன். நின்மக எங்கர்து என்கு ஒக்கே இல்லா” துக்கா மாடிதா. அப்பா தன் வொட்டலி இர்ப்ப ஆங்கு சொல்லி மைகு பட்டே கால்கு கெரா கெய்கு மோதிர இக்கி கொதுவ மாடு கொந்து ஹப்பா மாடிதா. சத்போன மக சிக்கித்தக்காகி காணாத மக சிக்கித்தக்காகி சந்தோஷ மாட்டா.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்தமு காதிஸ் வந்தது. நன ஒட்டே ஆள்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆள் சொன்னாரு “நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடுகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வா எந்தா. நியத் தாவ் நான் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவன்கு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மரி கெக்கட்டே தர்தே போய் அல்லா? நின்ன வதுகின நாசர் மாடிட்டு வந்த வன்கு ஓர் சுகத கந்து இட்டே. கடக்க வதுகு எல்லவு நியதே. சத் போன தம்மா உசுரோடே வந்தது காசி ஹப்பா மாடோது நியு.

[No. 127 A.K.]

## KASAVA

## SONG BY BOMMAH.

1. Haṭṭili hasagikki kottagili musagikki  
*At home drawings (with white powder) made in the room dressed*

Rāgia kalla kiviḡikki. Heṇṇinavaravvē rājabitige  
*Ragi (grinding) stone ear put. bride's mother to public street*  
 yeḷatu hāki.  
*dragged.*

2. Chapprata haṭṭili chippaḍake biddadē appukālūḍi  
*(In) Pandal house nut is strewn with bended knees*  
 ayavalē. Appu kālūḍiya heṇṇinavaravvē kappē mari  
*is picking. Bended knee with Bride's mother frog young*  
 endu tuḷudāra.  
*as was trodden.*

3. Kajjāya sutṭu kijjurikē sikk'hāki uddadi tintu  
*Bun prepared to the roof inserted gladly eat*  
 eli Sunḍa heṇṇinavaravvē kijjurge bāya biḍuttavaḷē.  
*rat Bride's mother to the roof mouth opens.*

4. Aḍḍarumāla oḍḍagi suttikonḍu oḍḍar bidili tiru-  
*Crosswise turban big tying odda (mason) street is*  
 guva bāvainōrgē heṇṇu koḍutāne embōvru motalilla.  
*roaming. to bridegroom's father bride shall give who say no one.*

5. Haḷḷa niriṇ aḍuge guṇḍi niriṇa tāna tippē  
*Stream in water cooking pool in water bathing dunghill*  
 niriṇa japatāna bāvaiṇavara kepre mēl hoḍadu  
*in water prayer bridegroom's father's cheek on slap*  
 yeḷataṇṇi.  
*and drag him.*

6. Sōbaṇake mundē tā bandā toka tōṇi bāgal  
*Marriage before she came. Huge figure door*  
 hiḍiyadu. Mane hiḍiyadu heṇṇinavaravvē bāgala  
*would not hold. House would not hold bride's mother door*  
 timudu yeḷataṇṇi.  
*after pulling down drag (her).*

7. Irulli huvāda irulli palanāda. Irulli yeraḍu  
 Onion flowered onion yielded fruit. Onion two  
 kāyāda. Jakkalli ūra nīru kaṇṇir yelathanṇi  
 (yielded) fruits Jakkalli village watering eye (she) drag  
 hasaimēkai.  
 to the platform.

8. Bellulli huvāda bellulli palanāda bellulli yeraḍu  
 Onion flowered onion yielded fruit onion two  
 kāyāda elasatti ūra belu kaṇṇunir yelathanṇi  
 (yielded) fruits elasatti village white watering eye (tears) drag  
 hasaimēkai.  
 to the platform.

### TRANSCRIPT IN TAMIL.

பொம்மன் தகப்பன் பெயர் முண்டி, பொம்மன் மகன்.

1. ஹட்டியில் அசுக்கி கொடையில் முசிக்கி ருகியத்க்கிங்கி  
 எண்ணவர் அவ்வே ராஜிகபீதநீழெதாக்கி.

2. சப்பரட்டியில் சிப்படக்கைபித்ததே அப்புகாலககி ஆயவளே ஆய  
 எண்ணவர் அவ்வவே கப்பைமரிளந்து துளுதாரே.

3. கஜாய சுட்டு கிஜ்ஜிருகே சிக்காகி உத்தாடி தந்த எலிசுண்ட எண்ணவர்  
 அவ்வர் கிஜ்ஜிருகே பாய்பிடித்தவளே.

4. அட்ருமால் ஒட்டாயி சுத்தருண்டு ஒட்டர் பீதியில் தெரிகபாயவ்வ  
 நவகே எண்ணு கொடுத்திணிப எம்மவரு முதாலில்வர்.

5. அள்ளீருநிகே குண்டிரீருனதாள திப்பீருன சூப்தான பாவய்யன  
 அவருகே கப்பரைமேலே நடது எழதன்னி.

6. சோபாகைமுந்தே தரபந்ததொக தோணிபாக விடியுமனை இடியலு  
 பரகாலதிமது எளத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலநாத ஈருள்ளி இரடுகாய்ஆதா ஜக்கன்னிணர  
 நீருகண்ணு கண்ணீர் எளதன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலநாத பெள்ளுள்ளி இரடுகாய்  
 ஆதா எலசட்டிணர பெருகண்ணுநீர் எளுதண்ணி ஆசைமேகை.

### TRANSLATION.

This is a song by which both parties to a marriage cut jokes at each other.

The house is decorated, the parties are dressed. The bride's mother is brought to the public street with the grinding stone as an ornament in her ears,

Betelnut is strewn in the pandal and the bride's mother is picking them with bended knees. The bride's mother who was picking with bended knees was trodden over.

Bun (edibles) were prepared and hidden in the roof, rats eat it and the bridegroom's mother is looking for it with open mouth to the roof.

The bride's father is roaming about the odda street in search of brides with a big turban on his head. There is none to offer bride.

The bridegroom's father prepared his meal in the water of the stream, bathed in water of a pond and offers his prayers in the water on a dung hill, drag the bridegroom's father who is offering prayers in dung hill water after slapping on his cheeks.

The bride's mother came before the marriage. She was a huge figure. The door would not hold her and the house would not hold her. Drag the bride's mother after removing the door.

The onions blossom, the onions yield and so the two eyes of the bride's mother are ripe and watering. Drag the bride's mother with watering eyes to the pandal.

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[No. 128 A.K.]

## IRULA (THE NILGIRIS)

## THE PARABLE OF THE PRODIGAL SON.

Oru ammake renḍu siruva irukkina. Chinnamma  
*One father (to) two sons were. younger one*  
 ammanai pattu nanay bagattay pangi tandi-biḍu,  
*father seeing, my share divide give*  
 ena kaṭṭay. Amma pangittirgay. Vondu Naligay  
*so said. Father divided gave. one day*  
 piragay yeḍuttukonḍu dūra dēsa poiṭiṭṭa. Dūra dēsa  
*after taking (if) far off place gone. Far off place*  
 poi virda silavoo-sayidu-bitta. Silavoo-sayidapiragay  
*going extravagantly spent away. wasting after*  
 oru bilia panja bandu-biṭṭadu. Avaney daridira  
*one big famine came. He poverty*  
 piduttu-viṭṭirukkina. Ah dēsattiley vortanuku aḷay, irukkina.  
*stricken with. That place in one to servant became.*  
 Alayi irukkatti ava panni mēga gaddayiku  
*Servant becoming he pig to graze field to*  
 poyirukkina. Panni maichakku irukkatti vayir kadittu  
*sent. Pig grazing while stomach hunger*  
 irukkina yi pannigu tanda pittu nanakku tanda, na  
*suffered. this pig (to) given food me to if given, I*  
 tinnu irukkay. Adu tar gadukku alillay. Tanakku  
*would eat (and) live. That to give nobody. To him*  
 butti varagatti ava tana ammakūda irukka cooly-aḷḷ  
*advice when come he his father with remaining coolies*  
 kūda vayiru valattatti bala irukkaṭṭi na mātṭira yi  
*even stomach living strong becoming I myself this*  
 iḍa yi mādiri vayiru kaḍikkina nā sāgay. Anagi  
*place this manner stomach suffering I dying. But*  
 ippodey ammake na pogay. Ammanukku sāmikku virdaga  
*now to father I would go. To father to god enmity*  
 sayidirukkay. Nā ammanukku nā magā enru sollu-gakku  
*made I to father I (am) (his) son so to say*

nāchiga varu gudu. Ammakooda cooly-all ganaka  
*shame coming. Father with coolies along*  
 nānumirukkatti, ninaittu-pakka ammāniḍa vandu sērugakku  
*if remained thought-so to father came to join*  
 amma vegu dūra padi vayikku vandirukka. Ammanai  
*father very far half way coming father*  
 kanḍay. Manāchu murintu vodi vandu nanai kanḍu tappi  
*saw Heart pitied ran came me seeing embraced*  
 muttu sandōsha māḍi kūtikonḍu pōyina. Aduku-piragay  
*kissed glad became taking along went. Afterwards*  
 amma pāttu, aiyyoh! Nanuku māla sāmiku nana  
*father looking Alas I above God my*  
 ammage mundi virdaga māḍi-vittirukkay. Tana maga  
*father preserve enmity made. Your son*  
 enru sollugakku seriyalla enru viśanittirukkina. Ana  
*so to say right not so regretted. But*  
 amma kūli aḷai tanduvandu bilia seelai tanduvandu  
*father coolies brought big cloth brought*  
 udutiyagakku. solga. Kaikku mōdira kālugu seruppu  
*to wear said. In hand ring on leg slippers*  
 ekkiya solga. Kommai kannu aruttu virundu māḍi  
*to put said. Fat calf killed feast made*  
 sandōsha Mādina. Settu-pōna maga kaiku vandu-  
*glad became. Dead and gone son in hand*  
 sikkirukkina Voondupōna maga kaiku sikkiviṭṭa enru aḷ  
*caught fallen son to hand caught so all*  
 ella sandōsha māḍirukkina. Appoh gaddailirunda bilia  
*men glad became. Then field in was elder*  
 maga kureku varugātti. Pāttu paḍugadu, kūttu aḍugadu  
*son to house while coming. Songs singing, dance playing*  
 kaḍilay kēttirukkina. Tana aḷay idu yenna. kūttadugaru  
*in the ear heard. His men this what dancing*  
 enru solga. Adu vēlaikāra nina tambi vanduviṭṭi rukkatti  
*so asked. That servant your brother having come back*  
 Ni tambi usirōḍu vandirukkatti ne amma oru komma  
*your brother alive having come your father one fat*  
 kannu aruttu oru virundu madakki enru solga. Avanuku  
*calf killed a feast making so said. He*

kōba vandu kūreku varagillay. Adukku piragay amma  
 anger got to house did not come. That after father  
 vandu avanai kenjina. Adukku bili yamma veru paichu  
 came him begged. To which Elder son in other words  
 solray. Na ninaku virdaga illamey nina paychilay  
 remonstrated. I to you enmity without in your words  
 irundirukka. Na sinaigidagaru yellakku sandōshamāyirukka  
 remained. To my friends all to be glad  
 oru aṭṭukuṭṭi kūda ninu taragillay. Nina sottella  
 one kid even you did not give Your all properties  
 virday kondupoi silavu maḍinanukku irunda  
 extravagantly taking spent for having (spent) remaining  
 kommai kannai konnu-vittirukkay enru solga. Amma  
 fat calf killed so said. Father  
 billia Maganai pattu nina yeppōdu nannuḍai irukkay.  
 elder to son looking you always me with remained  
 Nane sottella nimakkuda kiḍakkudu. settupōna  
 my properties all yours lying. Dead and gone  
 gindu ninita un tambi voondu pōna un tambi usirōdu  
 so thought your brother fallen gone your brother alive  
 vandagayi virundu māḍatāku niyāyata enru solga.  
 having come feast making just so said.

### TRANSCRIPT IN TAMIL.

ஒரு அம்மகிரண்டுசிறுவ இருக்கினு. சின்னம்ம அம்மனை பாத்து நன  
 பாகத்தே பங்கி தந்திபிள்ளை கெட்டே. அம்மா பங்கி கொடித்திற்கே  
 ஒள்ளி நாளுக்கு பிரகே எடுத்துக்கொண்டு தூரதேச போய்விட்டா. தூரதேச  
 போய் விர்த சிலவு செய்துபிட்டா. சிலவு செய்த பிரகே ஒரு பிலிய பஞ்ச  
 பந்துபிட்டது. அவனே தரிதிர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர்  
 தனக்கு ஆளாயிருக்கினு. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு  
 போயிருக்கினு. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்த இருக்கின.  
 இ பன்னிக்கு தந்தபிட்டு நனக்கு தந்த நாதின்னு இருக்கே. அது தர்காதுக்கு  
 ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆன்கூட  
 வயிரு வளுத்தாட்டி பல இருக்காட்டி நா மாத்திர இ இட இமாதிரி வயிரு  
 கடிக்கினு நா சாகே. ஆனகி இப்போதே அம்மனுக்கு நாபோகே.  
 அம்மனுக்கு சாமிக்கு விர்தக செய்திருக்கே. நா அம்மனுக்கு நாமக  
 என்று சொல்லுசாக்கு நாச்சிக வருகுது. அம்மகூடகூலிஆன் கனக

நாலுமிருக்காட்டி நினைத்து பாக்க அம்மணி- வந்து செருகாக்கு அம்மே  
 வெருதார பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து  
 ஓடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டு  
 போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாமிக்கு  
 நன அம்மாநி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு  
 காக்கு சரியல்ல என்று விசனித்திருக்கே. ஆனா அம்ம கூலி அளே  
 தந்த வந்து பிலிய சீலே தந்துவந்து உடுதிய காக்கே சொல்க. கைகு  
 மோதிரா காலு கு செருப்பு எக்ஃய சொல்க கொம்மை கன்னு அருத்து  
 விருந்து மாடி சந்தோஷமாடினா. செத்துபோன மக கைகுவந்து  
 சிக்கிருக்கினா லுந்துபோன மக கைகு சிக்கவிட்டிருக்கினா என்று ஆனெல்லா  
 சந்தோஷ மாடிருக்கினா அப்போ கத்தைலிருந்த பிலிய மக கூரைக்கு  
 வருகாட்டி பாட்டு பாடு காது கூத்து ஆடுகாது சாகிலே கேட்டிருக்கின  
 தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார  
 நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நி அம்ம  
 ஒரு கொம்ம கன்னு அறுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க  
 அவனு கு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து  
 அவனே கெஞ்சினா அதுக்கு பிலியம்மா வேறுபேச்சு சொல்றே. நா நினகு  
 விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. நா சினேகிதகாரு  
 எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகஇல்லே.  
 நின சொத்தெல்லா விர்தகொண்டுபோய் சிலவு மாடினா னக்கு இருந்த  
 கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய  
 மகனே பாத்து நினே எப்போது நன்னுடே இருக்கே நனே சொத்தெல்லா  
 நிமக்குதா டீடக்குது. செத்துபோன கிந்துநினித்த உன் தம்பி லுந்துபோன  
 உன் தம்பி உசிரோடு வந்தகாயி விருந்த மாடதாரு நியாயதா என்று சொல்க.



[No. 129 A.K.]

## KURUMBA.

## THE PARABLE OF THE PRODIGAL SON.

Vundu appage yeraḍu makka uttiḍaroo. Ah Kunna  
*One father two sons were. The younger*  
 koosoo appanai noḍitoo nanoo baganey pangi ta yenta.  
*son to father said, my share divide give said.*  
 Ah matiriga appa pangi koṭṭoobooṭṭa. Vosi dinaga  
*That manner father divided gave. One day*  
 inthaḍu kunna koosoo tana sottella yetigunu oru dōra  
*after younger son his wealth taking a far off*  
 dēsa voigibuṭṭa. Vosi dinavaga birtevey sottella kali  
*place went. Since then wasted wealth all empty*  
 maḍibuṭṭa. Ava berta silavō maḍi intaḍu oru ṭoḍḍa  
*made. He waste spent made while a big*  
 panja banta. Evanukku appāra daridira eḍutubuṭṭattu  
*famine came. Him great poverty got.*  
 Ah desagala vobba kelsakkoo idda. Avanai handi  
*That place under one for work remained. Him pig*  
 mēsi bā endu gaddaikoo buṭṭu-buṭṭa. Appāra hoṭṭai  
*to graze came so to field sent. great stomach*  
 hāsittatu. Ye handi koḍa hittu enagai tandāray  
*hunger suffered. This pig given food to me if given*  
 na paddikkinay enthu unita. Adu tappadoo obbaru illay  
*I would live so said. That to give no body.*  
 Yenakku eiga dan butṭi bandu ennappa kooly-aḷḷ  
*I now only advice came my father coolies*  
 oṭṭukku hiṭṭu tindo. Avarukku bāla irattiday. Na eisagella  
*all food take. Them strength have. I thus*  
 kashtapaṭṭu hoṭṭaga appara āsu iḍutu settay. Agavē  
*suffer stomach great hunger caught dying. Therefore.*  
 appāsāry vōnai. Nā samigu appagu virōdaga maḍibuṭṭay.  
*to father go I to God to father enemy made.*  
 Enna appā magā embadukku niyaya kanēy. Seri  
*My father son to say just nil. Alright*  
 na appakooḍa coolykāra mathlri enna biyali unitu  
*I father's coolies as I remain saying*

appāsāray bandu ejjina. Aga ida dāriga bannay  
*to father came to join. Therefore half way came.*  
 Appavoo eiḍa dārikku bandu-butṭa. Ava mana ventu  
*Father half way came. His heart melted*  
 voḍi vantu dappikaṭṭi kanjōga maḍina. Aga maga  
*ran came embraced joyous became. That son*  
 appanai nōḍi sāmiku appāku munday virōta  
*father looking to God (and) to father presence enmity*  
 maḍibutṭay appanukku na maga entu hōguva-tuga yogi  
*made to father I son thus to say justice*  
 yalla entu na unitay. Appa vondu koolyāla butṭu vondu  
*nil so I said. Father a cooly called one*  
 doḍḍa sēlay hottu--bandu kattina. Kai ungara kāluga  
*big cloth bring clad. Hand ring on leg*  
 kēra ikkida. Vondu gobbu kannu koidu viruntu mādi  
*slippers put. One fat calf killed feast made*  
 sandōsha māḍina entu unita. settava maga usurōḍu  
*joyous became so said. Dead son alive*  
 bandu-butṭa. Hoda maga bandu seitu-butṭa enatay yellāroo  
*returned. Gone son came joined so all*  
 sandōsha agaittattu. Aga gaddayilidda doḍḍa maga  
*glad became. Then from the field elder son*  
 manega bappaṭṭa alli aṭṭavoo baṭṭavoo kiviyoḡay  
*homeward coming there playing singing in the ear*  
 kēppaṭṭah. Idu yānaga endu tanai gelsakkarānāy iḍutu  
*heard. This why so his servant called*  
 keta ninna tamma bandu-butṭattu. Ava usurōḍu tirigi  
*asked your brother came back. He alive back*  
 baṇḍa-dugiya nina appa doḍḍa dana kondhu virunthu  
*having come your father fat cow killed feast*  
 ākkiyattu. Avanukku appāra china bandu managu kūda  
*made. Him great anger got to house even.*  
 vōga manasu illay Aga appā bandu kenji maneku  
*to go mind not. Then father came begged to house*  
 bā yenna karda. Aduga kūsu ninaga. birōda illaday  
*come so said. For that son to you against without*  
 appāra kāla idday. Appāra kala iddu enanagu  
*long time remained. Such long time remaining me*  
 sinaygitakarkoo ni kodu illay. Nina sottella nasamaḍi  
*friends you gave not your properties wasted*

banda maganukku gobbu kannu nina kondubutṭa endu  
 returned to son fat calf you have killed so  
 yēgina. Appa magana helutu ni yēgu dina iddaray.  
 said. Father to son said I so many days remained  
 yenna badukella ningaḍu. Settu-butṭa enda koosu tappi  
 mine properties all yours. Dead thought so son gone  
 voga . tamma usurōdu bandubutṭa. Enaga virundu  
 ran away brother alive returned. Therefore feast  
 ākkiyaday niyāyada.  
 made just is.

### TRANSCRIPT IN TAMIL.

ஒன்று அப்பகு இரடி மச்ச உட்டிதாரு. ஆ குன்ன கூசு அப்பனை  
 நோடித்து என்னை பாசனை பங்கிதா எந்தா. ஆ மாதிரிகா அப்பா பங்கி  
 கொட்டு புட்டா ஒசி தினகா இந்தாடி குன்ன கூசு தன சொத்தெல்லா  
 எதிகுனு ஒரு தூர தேச வோய்கிபுட்டா. ஒசி தினவாக பிர்தலே  
 சொத்தெல்லா காலி மாடி புட்டா. அவ பொந்த சிலவு மாடி இந்தாடி ஒரு  
 தொட்ட பஞ்ச பந்தா. இவனுக்கு அப்பார தரிதிர இடுத்து புட்டாத்து.  
 ஆ சேத கலா ஒப்ப கெல்சக்கு இத்தா. அவனை ஹந்தி மேசி பா என்று  
 கத்தேக்கு புட்டு புட்டா. அப்பார ஹொட்டே ஹாசத்தாத்து. இ  
 ஹந்தி கொட ஹிட்டு எனகே தந்தாரே நா பதிக்கின என்று உனிதா.  
 அது தப்பது ஒப்பரு இல்ல. எனக்கு ஈகதான புத்தி பந்து என்னப்ப  
 கூலி ஆள் ஒட்டுக்கு ஹிட்டு தின்தோ. அவருக்கு பல இரத்திதே. நா  
 ஈசகல்லா கஷ்டப்பட்டு ஹொட்டக. அப்பார ஆச இடுத்து சத்தே. ஆகவே  
 அப்பாசார ஒனை. நா சாமிகு அப்பாரு விரோத க மாடி புட்டே. என்ன  
 அப்ப மக எப்பதக்கு நியாய சானே. சறி நா அப்ப கூட கூலிகார  
 மாதிரி என்ன பியலி உனித்த அப்பா சாரே பந்து எஜ்ஜினு. ஆக  
 இடதாரிகா பண்ணே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன  
 வென்று ஓடி வந்து தப்பி கட்டி கஞ்ஜோக மாடினா. ஆக மக அப்பனை  
 நோடி சாமிகு அப்பகு முந்தே விரோத மாடி புட்டா. அப்பனுக்கு நா  
 மக என்று ஹோரு வதுக யோகி யல்ல என்று நா உனித்தே. அப்ப ஒன்று  
 கூலி ஆள் புட்டி ஒன்று தொட்ட சிலே ஹொத்து பந்து சட்டினு கை  
 உங்கரா காலுரு கொரா இக்கிதா. ஒன்று கொப்பகன்னு கொய்து விருந்து  
 மாடி சந்தோஷ மாடினா எந்தி உனித்தா. செத்தவ மக உசரோடி பந்து  
 புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ  
 ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனைக பப்பாட்ட அல்லி  
 ஆட்டாவு பாட்டாவு கிலியோ தே கேப்பட்டா. இது ஏனக என்று தனே  
 கெச்சாகா ரனே இடிது கேத்தா. நீன தம்ம பந்து புட்டாத்து. அவ  
 உசரோடி திரிங் பந்தது காகிய நீன அப்பா தொட்ட தன கொத்து  
 விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சினு பந்து மனகு கூட ஒரு  
 மனசு இல்லே. ஆக அப்பா பந்து கெஞ்சி மனைக்கு பா என்னு கந்தா.  
 அதுக கூசு நினக பிரோத இல்லாதே அப்பார கால இத்தே அப்பார கால  
 இத்து எனகு சினேகித கார்டு ஒன்று ஆட்டுக்குட்டி சந்தோஷ மாடுதாக்கு நீ  
 தப்ப இல்லே நீன சொத்தெல்லா நாசமாடி பந்த மகனுக்கு கொப்பு கன்னு  
 நீனகொந்து புட்டா. என்று ஏகினு. அப்பா மகன கொருது நீ ஏரு என்ன  
 இத்தனே. என்ன பதக்கெல்லா நின்னதாது. செத்து புட்ட எந்தகூசு  
 தப்பி ஒரு தம்ம உசரோடி பந்துபுட்டா எனக விருந்து ஆக்கியதே  
 நியாயதா.

[No. 131 A.K.]

## IRULA (CŌIMBATORE).

Ammē ondu aṭṭukkuṭṭiyē serakkē meikkakku pōgātulavē  
*Boy one lamb to the field to graze used to go*  
 pōylavē puli varugudu puli varugundulaṟu kātulavē  
*going tiger comes tiger comes cried*  
 laṟinaṅki nāma oḍugaḍu ammē lekkitandu pōy pāṭṭēmu  
*If cried we run used to boy is crying went looked*  
 paṅkaṭṭi kaittaṭṭi siṟittatūlavē pinṇelavē laṟiṟaki imma  
*as we saw hands clapping laughed again if cried this boy*  
 vēṇuku vēṇuku diṇālu lekkuṭūlavē achchē pōgavēṇḍālavēnnu  
*for fun for fun everyday cries there go need not*  
 nindukonḍēmu andattē nāladi ammāṭṭē puli kaḍitu  
*stopped going that day that boy tiger bit*  
 tinduṭṭu tūlavē.  
*ate.*

## TRANSCRIPT IN TAMIL.

அம்மே ஒந்து ஆட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதலவே  
 போய்லவே புலி வருகுது புலிவருகுந்துலாறு காதலவே லாறினாக்கி  
 லாறினாக்கி அம்மே லெக்கித்து போய் பாத் தேமு பாக்காட்டி கைத்தட்டி  
 சிறுத்தாதலவே பிண்ணலவே லாறினாக்கி இம்மா வீணாகு வீணாகு தினாறு  
 லெக்குதலவே அச்சே போக வேண்டால வென்னு நிந்து கோண்டிமு  
 அந்தத்தே நாளதி அம்மாத்தே புலிகழந்து திந்துட்டு துலிவ.

## TRANSLATION.

A boy took a lamb to the fields to graze and used to cry "Tiger comes" "Tiger comes." Hearing his cry we ran and saw. He laughed clapping hands. When he again cried we stopped going as this boy was daily crying for fun, "Tiger comes." That day on which we did not go, tiger came and ate him.

## PRAYER ON THE GODDESS KUNJIMA.

Nāṭṭusakkē Pūttutuṇu Sōlaikkuruvi nāḍē nāḍa  
*Country jack trees have blossomed forest birds men*  
 rōḍē sollāṭē Sōlaikkuruvi nāḍē  
 (to) without telling forests birds.

2. Maṇipāṭṭā, malayāḷattā sōlaikkuruvi nāḍē Nammalayāḷa  
*Forests birds forests*  
 sēmē sōlaikkuruvi nāḍē.  
*birds.*

TRANSCRIPT IN TAMIL.

- TRANSLATION.

Come ye birds of the forest as all the  
Jack trees of the country have blossomed.  
Come ye birds without attracting the  
notice of men.  
Come ye birds to the forest of Malabar  
where Goddess Manjipatta and Malayalatha hold sway.  
Come ye birds to the Kuvaipatti forests,  
Stoop down and adore our God.  
Come ye birds going east as there are fruits  
in the several branches here.  
Come ye birds of the forest going north  
as there are flowers as well as fruits.

[No. 132 A.K.]

## BUNT TULU.

## THE PARABLE OF THE PRÖDIGAL SON.

Oriyagē raḍḍ aṇ balelu ithēr. Ākled̄ elliāye ammag  
*A certain man two sons had. of them younger to father*  
 pande "Amma: yenna pālg bōōruna sottu yenk korla".  
*said, Father my to share falling property to me give*

Apaga amme āyana badkn akleg pāl malthdkoriye.  
*then father his property amongst them divided.*

Vonthe dinottu ellia mage tanna poorā sottunu ottu  
*Not long after younger son his whole property gathered*

malthd onji doora ūrugū podu aulu kaṇḍabatte  
*together a far country went there recklessly*

jeevana malthd sottu halmalthe mata kharchanaga. ā  
*lived property squandered all when spent up, that*

ūruḍu malla onji baragāla batnd. Bokka āyag  
*in country mighty a famine arose. And to him*

bōḍaina tikkande kaṣṭand. Bokka āye ā  
*as his wants could not be got he felt difficulty. Then he that*

ūruḍa onji grahasathanowlu sēriye. Āye āyan panjile  
*of country one to a citizen joined. He him swine*

sānkere kaṇḍogu kaḍapuḍiye. Ā panjilu tinpina  
*to feed fields sent. that swine used for eating*

umiandala tindd banjī dinjavere āyag bahala  
*at least corn husk by eating to fill his belly to him very much*

manasāndala aīn āyag ērla korjer. Apaga āya gati  
*desired though it to him nobody gave. Then his state*

āyag terid āye paṇḍe, Yenna ammana ēt  
*to him being known he said, My father's so many*

jana kelasadakulu tindd dakkuver' Andala yān  
*workmen eat throw away. Yet I*

baḍavuḍu saipe kāla battend, Yān lakkd amma aḍge  
*out of hunger dying time has come. I will rise father to*

podu panpe. "Amma ireglā Dever dumbula tappu  
*go and say. Father unto you and God before sin*

malte. Yan Irna mage indd paniyere  
*have committed. I your son to be hereafter called*

yōgye att. Enana Irna sambalada chakridakle lekka  
*is not worthy. Me your paid servants like*  
 malthōnula.

*treat*

Āye lakkt amma ādeg pōye. Amma āyan dōōrdō  
*He rose father to went. Father him from a dist-*  
 toodu pāpa puṭud pārbatd kekkil arād pated  
*ance seeing compassion felt came running embracing by the neck*  
 mutta koriye. Apaga mage pande " Ammā! yān' Irna  
*kissed. Then son said Father I your*  
 kannadumbudla Devere dumbula pāpa maltē. Bokka yān  
*before sight God before sinned. And I*  
 Irna mage indd paniyere yogye att. Āndalā amma  
*your son to be called not worthy Yet father*  
 tānna chakridakleg lettd 'Eddenthina dustu konbale  
*his servants called " Good dress bring*  
 ain āyag pādi bokka āya berelg ungila deele bokka  
*it on him put and his to finger ring put and*  
 āya karg muṭṭu tikkale charbi dinjidittina kanji  
*his to feet sandals put fatty calf*  
 kondubattd kerle bokka nama mata tindd kūśal  
*bring slaughter and we all eat merry*  
 malpuga, dayegindṇda imbe yenna mage taitnāye  
*let us be, because this my son once dead*  
 raddane jeeva āt, āye potināye itte tikkiye  
*again has come back to life, he once lost now has been found*  
 Anchene ākulu kūśald itter. Apaga āyana malla  
*so they merrily were enjoying. Then his elder*  
 mage kandoḍu itte. Āye tanna illda muṭṭa bannaga  
*son in the field was. He his house near when coming*  
 padatala nalipunetala gowji kēndnd. Apaga āye  
*singing dancing noise heard. Then he*  
 tanna chakridakled oriyan lettd undu matā gowji  
*his of servants one having called this all noise*  
 danendd kēnde. Apaga kelasdāye pande Irna megye  
*what asked. Then servant said your younger*  
 baider Aik irna ammēr charbi dinjidina  
*brother has come. Thereupon your futher fatty*

kanjin keriyer dayegnda mage sukottu tikkyernd  
*calf slaughtered because son in health was found.*

Apaga malla mage kōpodu ulayi pōyije Āineḍḍ  
*then elder son being angry inside did not go. Therefore*

āyana amme piḍayi batd āyada paṇḍonḍe Apaga  
*his father out after coming to him explained Then*

āye ammāg javabu koriye daneindnda "Ō Hō yān  
*he to father reply gave as follows "Oh I*

ireg It thinja varsha kelasa malte epāṇḍala irna  
*to you so many years work did ever your*

pateronu mikkuji. Āṇḍala yan yenna ishtereḍa  
*words did not transgress. Even then I mine with friends*

kusal malpulekka yenk onji ēḍḍa kinnin āṇḍala Ir  
*merriment may make for me one kid even you*

kerijar Āṇḍala Irna sottunu sooleleg kordu  
*did not slaughter Even then your property to prostitutes gave*

tind pādi mage batti peṭṭige charbida kanjin āyagad  
*squandered son soon after arrival fatty calf for him*

Ir keriyar." Aik amme pānde "Maga! I ēpala  
*you slaughtered." For that father said "Son you always*

yenadappa ulla, bokka yenna māta nikk. Nama kusal  
*with me live, and my all to you. We merry*

mad santōshalt paḍeppina sariyayina. Dayegindinda  
*should be cheerfulness enjoy is reasonable. Because*

I ninna megye saith pōyinaye Raḍḍane  
*this your younger brother once dead again*

jēēva āṭe, pōyilekkadaye tikkiye."  
*has come back to life, who was taken as lost has been found."*



[No. 133 A.K.]

## BUNT TULU.

Dakshiṇa kannaḍa jilled Aliya sānthāna kuṭum-  
 South Kanara in the district aliya santhana of family  
 bada ejaṁāne kramaprakara ā kuṭumbada āstida  
 the manager in theory that of family property  
 javābdari aduppuve. Naḍavalted ori parabe ejaṁāne  
 a trustee is. In practice an old man manager  
 āpe Āyag kuṭumbada āstidd tanna buḍedi  
 becomes to him family out of property his wife  
 bālelen malle malpuna manas uppunḍu. Āyineḍḍ aye  
 children to enrich a desire there is. Hence by him  
 maltina paradinolen, radd malpere bokka asanarta  
 made alienations to set aside and maintenance  
 paḍeyare vyājḡolu malpuna anchi kuṭumboled baḥaḷa  
 to recover suits filing such among families very  
 unḍu āḍalte akramogu vyajja maltḍ ayan  
 is common for mismanagement suit by instituting he  
 dett paḍoli. Avu āya akramoḍḍu padke. Avu pagela  
 can be removed. It his misdeed is worse than. It ill-feeling  
 laḍāyila unḍumalpunḍu bokka hechi karchida  
 quarrel causes and very costly  
 vyājḡoḍḍu kuṭumbada netter ājailekka  
 litigation on account of family of the the blood just like sapping  
 āsti karaḍapunḍu aliya kaṭṭda dōshōlu ovundunḍa  
 property is squandered aliya system evils are as follows

1. Avu svabhāvika at'l  
 It natural is not

2. Aidd ori swatantrada naramāni āpuje.  
 By it one independent man does not become.

3. Avu vyāpāra vagaire kārbār malpere aḍḍiyapunḍu.  
 it trade etc. business doing prevents.

4. Aidd kiri membarer daḍḍer bokka javābdari ijjandi  
 by it junior members indolent and irresponsible  
 mrāgatta lekka āper.  
 like beasts become.

5. Malla kutumboled uppuna kalahaledd kiri  
*large in families existing dissension junior*  
 membarena gunanaḍatelu edde āyere  
*of members character and behavior good becoming*  
 aḍḍi āpundu anche kuṭumbodus baravu kālperē  
*prevents such in families education to receive*  
 ēde ejji.  
*there is no scope.*

6. Kuṭumboḍu pāl āvere buḍundāne i dosholu  
*In the family partition only by permitting these evils*  
 parihara āvu palda krama kavārprakara āvodu  
*remedied can be of partition principle per stirpes should be*  
 ellyā āstilu dikkapāl āvandilekka prati pālg  
*small estates minute splitting up to avoid each share*  
 aiva rupayi teerveda āsti āḍala tikkulakkantina  
*fifty rupees assessment estate atleast as would give*  
 āstilu pāl āvolindd malpoḍu  
*of such estates partition can be made. It should be laid down*  
 kuṭumbada āstin pāl maltoniyere. Karakariāḍa  
*of family property to divide sentimentally objectionable*  
 anchi āstida varushāndhi huṭṭuvallin' kavārprakara  
*such of property annual income per stirpes*  
 pāl maltonoli.  
*may be divided.*

7. Ejamāne kuṭumbogu javabdare āyineḍḍ āye  
*Manager to family responsible being he*  
 kuṭumbogu lekka koroḍayina neeti, ā nibandaneg  
*to the family accounts to render is just, to that rule*  
 erāṇdalā neetida ejāmāne dūriyere kārana ijji.  
*any one just manager to complain reason no.*  
 Āyag pratiphala āstida huṭṭuvallid shekada  
*To him remuneration of property out of income per cent*  
 patt prakara deevoli.  
*ten at can be reserved.*

8. Aliyakattda doshōlu bahala kālōdd  
*Of aliyasantana system evils long from time*  
 sahisere kūḍandinat ittineḍḍ aitha parihara bēga  
*unbearable having been its remedy soon*  
 avoḍu. Aik svarta manasda ejaṁānera  
*must be made. For that selfish managers'*  
 akshepa uppu. Āndala māta kiri membarerla  
*objection might exist. Nevertheless all junior members*  
 eḍḍe hire membarerla mitt pandiprakara  
*also good senior members also above in the manner stated*  
 pālapina eḍḍend oppuver.  
*effecting partition is good admit.*

### TRANSLATION.

The manager of an Aliyasantāna family in South Kanara is in theory a trustee of the family properties. In practice, an old man becomes manager and his inclinations are to enrich his wife and children out of Tarwad funds. Therefore suits to set aside alienations made by him and to recover maintenance are very common among the followers of this system. He can be removed by suit for his mismanagement. The remedy is worse than the evil. It causes discord and ill-feeling and the very blood of the family is sapped by ruinous and costly litigation. The evil effects of the system are :—

- (i) It is unnatural.
- (ii) It deprives one of individuality.
- (iii) It acts as a check upon enterprise and commerce.
- (iv) It makes the junior members a set of indolent and irresponsible beings.
- (v) The atmosphere of disunion in large families acts against the formation of character of the younger members.
- (vi) It retards the progress of education of the family members.

The only way for removing the evils is to allow partition of the Tarwads. The principle of partition should be per stirpes. To avoid splitting up of small holdings, the minimum share of a partible Tarwad should be assessed at not less than Rs. 50. If there

be sentimental objection to partition of property, the annual income should be allowed to be shared per stirpes. Since the manager is responsible to the family, it is just that he should render accounts to the family. No just manager can have any reason to complain against this rule. He can be allowed a remuneration at 10 per cent of the net income derived from the property. As the evils of the Aliyasantāna system have been in existence beyond endurance for a long time, they must be remedied soon. Selfish managers might object to that. Nevertheless all junior members and all good-natured senior members will agree that partition in the manner stated above is good.

[No. 134 A.K.]

## KUI (OR KONDH).

## THE PARABLE OF THE PRODIGAL SON.

Roani mrika riāru māseru kogāñju tāñjiī platēñju  
*Of one man sons two were small one to father he said*  
 " Ō aba nī mūdūlī taa pāhanāi nāa nāngī siāmu "  
*O father your possessions dividing out mine to me give*  
 iseñju. Īnbānē tāñjiī tāra mūdūlī tajēriariki  
*he said. Having said the father his possessions to two brothers*  
 pāha jiteñju. Esē Dinā Sasī beoti iṭa gātañju  
*dividing gave Some days Having gone after younger one*  
 tāra krāḍāṅga ūsānāi rō sēkōnī dinā tāngi sasēñju.  
*his shells gathering a far country two he went.*  
 Ēmba eāñju kakali - ajāñāi tāra mūdūlī gulē viha  
*There he spendthrift becoming his possessions all finish*  
 giteñju; gulē vihanē ē dinā dandō dehānē  
*did all having finished that country throughout great*  
 sakī dite, ēngā eāñju sakī rāi Jūgiteñju. Jūgānangāṭi  
*famine fell and he hunger from suffered. Having suffered*  
 ē dinā tānani bāchtangī sajanāi ēānito mangā-  
*that country man to going at his house he went and*  
 tēñju ēngā dērāñju tāra pājingānii āngā tangī ēāni  
*stayed and the big man his pigs mind to him*  
 paṇḍiteñju. Ēmbāivē ēju siātaki eāñju pājingāni  
*sent. No one even food did not give because he pigs*  
 jūtu kābāri rāi tāra tūlū panjā tāngī rēha atēñju.  
*mash food with his stomach fill to pleased became.*  
 Ēākivē rōnisi ēlu vāte, " Māi abāto dehānē kābāri  
*But one day thought came our father's at many work*  
 gātaru manēru eārn gāme tinbā pānbi manēru engā  
*people are they much food receiving are and*  
 anu imbā sakī rāi sāi māi. Māi abātoki  
*I here hunger from dying am. Our father's house to*  
 sajanāi eāniī ihīngi vēsiī. " Ō aba anu nīndārā  
*going him like this I will say. " O, father I yours*

engā Penu tāra rōi giā māi, nī mriēnitenu otē  
*and God's own evil have done your son again*  
 āvā tāngī ānu āgēnu, nī kabāri gaṭānī dehēngi  
*become to I am not fitting your work man like*  
 nāngē itajāmu." iñji ēlu gitēñju.  
*me appoint saying thought he made.*

Ēlu giānāi tānu ningitēñju engā tāñjitoki salbā  
*Thought having made he rose up and father's house to go*  
 duñjiteñju. Ēakivē ēāni saji māsārā sekōti tāñji mēhānāi  
*started off. but his going was afar father seeing*  
 ēānī jēdā nōtēñju engā tāñji dēgānāi ēānī pōmbānāi  
*him love felt and father running him embracing*  
 gaḍāngā nōskiteñju. Ēmbārai mriēñju tāñji vēstēñju, "Ō  
*cheeks kissed. Then from son father said O*  
 ābā nīndārā engā Penu tāra ānu rōi giā māi, engā  
*father yours and God's own I evil done have and*  
 nī mriēnitenu āvā ānu āgēnu" isēñju.  
*your son become I am not fit he said.*

Īnbānē tāñji trāpe masārī vēstēñju "Īrū saju  
*Having said father his house people said you go*  
 mūlā nēgi sīndā tasānāi ēānī tātā gidu, vañju tāni  
*really good cloth bringing him clothe do finger on*  
 mūdi kiā jidu engā kātkañi sotērākā kipkā jidu  
*ring sleeping give and feet on shoes sleeping give*  
 Gandī aja māni dṛaḍu tasānāi vēdu, āju ērā tinjānāi  
*Body having become calf bringing strike we it eating*  
 rēhā ānāsu. Ānāriki isēkānē nāi mriēñju sājanāi  
*joyful will become. For what if it is said my son having died*  
 nīmbiteñju mrāngānāi tōñjā ajātēñju," isēñju. Ēmbārai  
*lived having been lost Evident as become he said. Then from*  
 ēāru rēhā gīvā tōndītēru.  
*they joy make began.*

Ē deli tānī Sēndā gātañju nētōki saja masēñju;  
*That time in elder one field to gone head*  
 ijōki vai masāvāni sōṛiti āvānē ēndā engā  
*home to coming as he was near becoming dance and*  
 girji ai masārā vesēñju, vēñjānāi tāpē masānīi  
*drumming being was heard having heard house person*

rōāniī, "I ēnda anāriki ai manē?" iñji plateñju.  
*one this dance for what being is saying asked.*

Eañju vēstēñju, "Ni ambēsa vātēñjuḍe, ērāriki nī  
*He said your younger brother has come for what your*  
 abā taṛa mriēniī negināṅgā pātaki rehā givā  
*father his son well because he revived joy mak*  
 taṅgi gaṇḍi aja masī ḍrāḍu vēsa mānēñju."  
*to body become head calf stricken has.*

Ēra vēñjanāi sēṇḍa gaṭāñju sōḍāṅgā ajānai ijōki  
*That having heard elder one angry becoming house to*  
 sōlba kūtēñju. Tāñji ōrēki vājanāi ēāni ēlu māskā  
*go in refused. Father outside coming his mind change*  
 āṅgi dāhteñju, ēākivē tānu tāñjiī vēstēñju, "Ānu isē  
*to sought but he father to said I so many*  
 dinā idē nīṅgi lōksa mañjai, nī bargī ānu ēsēkāvē  
*days now you served have your comman I ever even*  
 ēnbā kuā sidajāēnu, inu tēṇḍe māiñjāṅgē  
*hold refused have not you on the other hand friends with*  
 tōrē pāgā jivā tāngi rōṇḍāvē oḍa mīḍa sia  
*companion struggle give to one even goat child given*  
 sidajāī.  
*have not.*

Ēākivē iāñju nī mriēñju sōkērēpi bāhtā nī  
*Bnt this man your son harlots in company with your*  
 muḍulī muhī giā manāñju vāvā dāṇḍe inu gaṇḍī  
*possessions destroy done has one come quickly you body*  
 aja masī ḍrāḍu vēti," isēñju. Tāñji vēñjanāi  
*having become calf killed he said. Father having heard*  
 ēāniī vēstēñju "Ō āpo inu nāke rōhṇā mañjādi, nāi  
*him to said O son you with me always are mine*  
 gule niī. Idē rehā giātakā māṇḍi sāñjeē,  
*all yours. Now merry if we do not make ours will not be well,*  
 anāriki isēkānē nī ambēsa sājanāi nimbā  
*what for if you say your younger brother having died lived*  
 mānēñju, ēṅgā mraṅgānāi tōñja ājamānjānēñju," iñji  
*has and having been lost appeared has become to us saying*  
 ēṇḍa gaṭāniī tāñjī vēstēñju.  
*elder son to father said.*

[No. 135 A.K.]

## KONDH.

## A SONG CALLED RANGAMI GARI IN KUI (OR KONDH).

(Vrepa)

(Chorus)

Jēḍa gātati vāmu sānāmāla Rāṅgām  
*Loving one come let us go young woman Rangoon*  
 dinākala.

*country to young woman.*

- (1) Piju Igāri vāāte kuḍi tāsa gulē  
*Rain this year did not come paddy cultivation all*  
 sate Kōpu kusāvē gāāte jūga diāte  
*died Leaf vegetables also did not grow suffering fell*  
 Gossāta masī kunāṅgā gulē ōtu kārsānāṅga  
*Jungle in was roots all they took digging up*  
 Isiṅgi pohi ānāla.  
*How live shall we young woman.*

- (2) Prāṅga serō sūlo pāi sāru sēro dosō pāi sinḍa  
*Rice seer 16 pice salt seer 10 pice cloth*  
 kattā kūna gōi anā vestāi sinḍa  
*palava refuse friend what shall I say to you cloth*  
 mulō rī dugūṛi āi manēlābuḍi sinḍa  
*price two times becoming is young woman cloth*  
 isiṅgi pānāla.  
*how shall we obtain young woman.*

- (3) Paṭekāve ḍabu pāi prāṅga tiki  
*Even if we do get it money pice rice for*  
 sasē goī. Kūsa anā koḍikāi  
*has gone friend. Vegetables what shall I go and buy*  
 atela bāi Ēākila  
*it has happened sister Therefore young woman*  
 vēspi māi uḷē āju sanā goī. Rāṅgām  
*I am telling you certainly us let us go friend. Rangoon*  
 dināki āla.  
*country to young woman.*

- (4) Rōga dāinḍi vēnumūla Rāṅgām negi  
*chum friend hear young woman Rangoon good*



dinalā Ēse gāṇḍi sāserulā  
*country young woman so many bodies have gone young*  
 woman vāinerulā Ēremba pohī āna otē  
*they are coming There live let us and*  
 imbāṅgi vāna Ēlu ike gimulā.  
*here to come mind little do young woman.*

- (5) Ēse gāṇḍi sajasēru ēaru vēspi masēru  
*so many bodies had gone they saying were*  
 Rāṅāmi takā negāru jēḍa gaṭāru Ēmba gulē  
*Rangoon people good loving people There all*  
 sastā manē mulō ikē ikē āne sinḍā engā  
*cheap is price little little is cloth and*  
 tinba pānālā.  
*food we shall get, young woman.*

- (6) Īra kattā venjānāi ēri vēstē vai māi  
*This word having heard she said coming I am*  
 Īgāri dehāne jūga diāte hai Ujē  
*This year great suffering fell sister certainly*  
 sanā sanā āju dāra vāna māi  
*let us go let us go we afterward will come to ou*  
 nāju Pēnu iṭa duhtakāñju.  
*village God keep us may be.*

### TRANSLATION.

*Retrain.*

Come my dear and let us go,  
 to the country of Rangoon my dear.

- I. No rain came this year  
 The crops all died  
 No vegetables grew  
 Famine fell upon us  
 The roots in the forest  
 They dug them up  
 And took them off  
 How shall we live  
 My dear.
2. Rice costs sixteen pice a seer  
 Salt costs ten pice  
 As for cloths my friend

Dont! what more can I say  
The price my dear  
Is twice what it was  
How can we afford them  
My dear.

3. If we do afford them  
We have nothing left for rice, friend  
Vegetables! What shall I buy  
That is how it is, sister  
And so I say to you  
Let us be off, my friend  
To the country of Rangoon  
My dear.

4. My bosom friend hear me  
Rangoon is a good country  
So many come and go  
Then let us live awhile  
And return again here  
Think over it  
My dear.

5. Those that have gone  
They tell us  
The Rangoon people  
Are good and kind  
There everything is cheap  
Prices are low,  
We shall get  
Cloth and food  
My dear.

6. Hearing this, said she  
I come  
Great suffering this year  
Has fallen upon us, sister  
Let us go, yes, let us go,  
We shall come again  
To our village later  
May God keep us safe.
-

[No. 136 A.K.]

## SAVĀRA.

THE PARABLE OF THE PRODIGAL SON (IN  
TELUGU CHARACTER).

పూర్బాన్	అబాయి	దేశా	లోంగ్	అబాయి	గమాంగ్	మర్
pūrbān	aboyi	daēśā	lōng	aboyi	gamāng	mar
Aforetime	a	country	in	a	rich	man
దకొలా.	అనిన్	అవనన్ జి	బాగుజి	వంగేరొన్	దకొలాజి	ఒత్తెలొంజ్
ḍakolo	anin	avananji	bāguji	vaṅgēron	ḍakolōji	ottelonṇ
was	him	children	two	males	were	them in
సన్నామర్	అవుహన్	బాత్తె	వుహన్	అస్తీలొంజన్	ఇన్ జెన్	
sannāmar	avuhan	bātte	vuhanū	astilonūnam	injñen	
the younger	father	with	father	property in thine	to me	
అడొతాన్	అతనబ్	తియిన్	గాన్ లె	అప్పంగ్లె	ఆనిన్	అనిన్ జి
aḍotānen	atanab	tiyin	gānle	appaṅgle.	Anin	aninji
accruing	share	give	saying	he spoke.	He	to them
అస్తీన్	కుడ్డబన్	బాంకెరె	లిల్లెజి	చొచొయి	దిన్న	
āstin	kudḍaban	bānleletilleji		chochoyi	dinna	
property	all	divided (and)	gave	a few	days	
అయరెన్	అత్తిక్కి	తా సన్నామర్	కుడ్డబన్	రుక్కురె		
ayerren	atnikki	tāsannāmar	kudḍaban	rukkule		
having passed	afterward	the younger one	all	having		
రుండాయిలె	సాన్యాదమ్	అదేశా	లోంజ	అజ్జెంజ్	రె	
ruṇḍāyile	saṇḍāyidam	aḍēśā	lōn	ajjenle		
gathered (and) packed	distant	land	to	going		
యర్రెస్తిన్	కుడ్డబన్	అంబాసత్ డన్	అబారాలొంజ్	అచ్చెదాయె.		
yerreastin	kudḍban	ambasatḍan	abārālonu	achchedāyile.		
by reason of	all	immoral	deeds in	wasted.		
కుడ్డబన్	అరజిలన్	అత్తిక్కి	తాదేశాలొంజ	అబాయి	చొదా	
Kudḍaban	arajhlan	atnikki	tādēśālonu	aboyi	chodā	
All	gone	aft ward	that land in	a	big	
అకాన్తార	అడొలాయి.	చరెత్తె	అనిన్	బొయిబొయి	కల్కల్	
akānttāra	aḍolāyi.	Chalette	anin	boyiboyi	kalkal	
famine	arose	Then	to him	much	affliction	
డొలజన్	దేలె.	అనిన్	ఇల్లె	తాదేశాలొంజ్	అదొలన్	
ḍolajan	dēle	anin	Ille	tādēśālonu	adakolan	
and having	occurred	he	went	(and) that land in	dwelling	

అమంద్రాబాతై	మాయలన్.	చారై	అనిన్	కంబోనంజి		
amanḍrābātte	māyilan.	Chalette	anin	kambōnanji		
man	joined.	Then	he	pigs		
అగొబ్బన్	అసన్	అచరాబాలొంజన్	అనిన్	అప్పాయిర.	అనిన్	
agobban	asan	acharabālomin	anin	appāyile.	Anin	
to tend		field to	him	sent.	He	
కంబోనంజి	అజొమ్లెన్ంజి	అజన్ంమ్	చాతై	అకంపాజన్	అబ్బెనబన్	
Kambōnanji	ajomlennji	ajanōm	bātte	akampōnn	abbenaban	
the pigs	eating	food	with	stomach	to fill	
అశపడెర.	బండ్లొ	అనిజ్జ	అనిన్	అత్తిలంజి.	తిక్కి	బుద్ధిన్
āśapadele.	Baṇḍo	anijja	anin	attilahji.	Tikki	buddhin
misted.	But	no one	to him	gave.	Afterward	sense
అడొలాయన్	అయొన్	అనిన్	వుహన్	అమంక్ష	డియంగాన్	
aḍolāyin	ayoṇ	anin	vuhānyen	amanṇ	diyaṅgān	
having	come	he	father mine	by	now many	
అమంద్రాజి	బదిమరంజి	అసన్	కుడున్	అసంగెన్	డకో.	ఇన్జెన్
amanḍrāji	badimaranji	asan	kūḍun	asaṅgen	ḍako.	Injñen
men	coolies	for	food	much	is.	I
డొలాజన్	అచ్చెర	తెన్నె	కజ్జెన్,	ఇన్జెన్	తెన్నెచితల	
ḍolājan	achchele	tenne	kanitten	Injñen	tennechitala	
hunger	by	here	am dying	I	here from	
డుంగ్లాన్	వుహజెన్	అమంజబాఇల్లె.	వుహంజ్జె	ఇన్జె	రుహంజన్	
ḍunḡlan	vuhānen	amanṇba ille	vuhānu	Injñe	ruhaṇṇan	
starting	father my	to going	father	I	heaven	
విరోధమ్మె	మంక్ష నమ్	పాపమన్	తబ్లాయి.	నమిచితలన్		
virōḍhamle	maṇṇam	pāpaman	tablāyi.	Namichitalan		
against	(and) before you	sin	have done.	Now from		
ఓన్ నమ్	అగండ్లమ్నబన్	ఇన్జెన్	అ. బసెమర్త్	ఇన్జెన్		
onnam	agāṇḍamṇaban	Injñen	ambasemart.	Injñen		
son thine	to be called	I	good man not	I		
బదిమర్లొంసమ్	బొమంద్ర	అంబడి	నచ్చాడెన్ గార్లె			
badimarlonṇam	bomandra	ambadi	nach-hādaingalle			
coolies among thine	one man	like	make me saying			
అనిన్ అతుల్లా	అప్పంగ్తాయిగాన్ర	యియ్యెమ్మె	డేలన్			
aninatulla	appaṅgtāyigānle	yiyyemle	ḍēlan			
in: to	I will speak thus	having determined	he arose			

అవుహన్ అమంజే	ఇల్లయి.	అనిన్	ఒక్కియి	సానాయడమ్
avuhanaman	illayi.	Anin	okkiyi	sanāyidam
(and) father to	came.	He	yet	afar
అదాకోలాన్ అయింజే	అనిన్	అవుహన్	అనింగిల్లే	కనికారమ్ దేలె
adakōlanayonn	anin	avuhan	aningillē	kanikāramdēle
being	his	father	him seeing	pity having
అరె	అనిన్	అసాంకాన్	ఞ్మి	లండ్డంమె
arre	anin	asaṅkān	ṇyamle	lanḍḍomle
ran (and)	his	neck	having held	he embraced (and)
సాంబాలె.	చరెత్తె	అవాన్	అనిన్	బాట్టె
sombale	chalette	avanan	anin	bāṭṭe
kissed (him).	Then	the son	him	to
రుహన్	విరొధమ్	గాన్ లె	మాన్ నమ్	పాపమ్ తబ్లయి.
ruhanan	virōdham	gānle	manṇnam	pāpaman
heaven	against	saying (and)	before you	sin
నమిచితల	ఁన్ నమ్	అగాండ్డమ్ నాన్	ఞ్నెన్	అంబాసాత్
Namichitala	on nam	agāṇḍam nān	jñen	ambasatat
Now from	son thine	to be called	I	good not
అమండ్రాగల్లే	అప్పంజ్లే	చరెత్తె	అవుహన్	అకంబారి జిగల్లే
amanḍragalle	appaṅgle	chalette	avuhan	akambārijigille
man thus	he said	then	the father	servant, seeing
అంబాసె	అజాంకబ్	చరెపాంజ్లే	తెన్	అనిన్
ambase	ajāṅkab	charripāṅgle	ten	anin
a good	robe	quickly bring (and)	this	man
ఎంచెన్	అట్టెర	అజెంజేన్ జి	చెప్పలన్	రోబ
enchin	aṭṭer	ajēnñuji	cheppulun	rōba
a ring	put	his feet to	shoes	put
పాంగ్లన్ పాంగ్లన్		కాన్ బిబ్బా ఇన్ రెన్ గారె		అసార్దానా
pāṅglon pāṅglon		kahnIbba inlengale		asardhānaba
having brought		kill (and) we will eat		and rejoice
తెన్ అవన్ జెన్	కాన్ జిరె	యరె	మెహెంగ్లో,	చెహెరె
ten avannen	kahnile	yarre	mehenglo	chehele
his son (of) mine	having died	again	[has lived	was lost
ఒక్కియి	ఞ్మింజ్లయి,	గాన్ రె	అప్పంజ్లే.	చరెత్తె
okkiyi	ṇyāṅḷayi	gānle	appaṅgle.	Chalette
(but again)	is found	thus	he spoke.	Then
				అనింజి
				they

కుడ్డబాయి	సరదేలాజి.	చరత్తై	అనిన్	అచోదావన్
kuḍḍabāyi	sardhādēloji.	Chalette	anin	achodāvan
all	rejoiced.	Then	his	big son
చరోబలాన్	దకోలా.	అనిన్	అయ్యెయ్నాన	చిహిన్
charōbalān	dakōlo.	Amin	ayeyyernāna	chihinnān
field in	was.	He	coming	the house
అతుయాలన్	అయిన్	దెబ్దిన్	తోంచేన్	అండన్
atuyālan	ayonn	debdhinnān	tonchēnnān	andangle
near to	when (he came)	music	dancing	hearing
అకంబరిలాన్	బొమన్	గుర.	తెన్ ఇనాజత్తి	గార
akambāriloān	bomandra	gule,	ten Inajatti	gale,
the servants among	one man	called,	this what	saying
అప్పన్	తాకంబారి	అనిన్ బాత్తై	అబ్బాన్	యెర్రాయి.
appaṅgle.	Taakambāri	anin bātte	obbānam	yerrayi.
he spoke.	The servant	him to	younger brother they	has come.
ఉహన్	అనిన్	అమాన్	బాన్ బాగన్	అయిన్
Uhanam	anin	amaṅgan	baunbāgānle	ayerrānen
Father thine	him	to	well	returning
జెల్ జెల్	అవంతాన్	కాన్	బొజిన్	గన్
jeljel	avantān	kānle	bōjintille	gānle
fleshy	calf	killed (and)	feast gave	thus
చరత్తై	చోదామర్	బరబల్	అలొన్	అనిలయి.
Chalette	Chodāmar	barāble	alōnnān	ahnilayi.
Then	the older one	was angry (and)	within	went not.
అవుహన్	బయిరన్	యిలయి	అనిన్	బాతిమాలె.
avuhan	bāyirān	yillāyi	anin	batimālele.
he father	outside	came	(and) him	besought.
అనిన్ అవుహన్	బాత్తై	తేరో	జన్మెయిన్	అమాన్
nina avuhan	bātte	tērō	janne minnam	chitala
the father	to	behold	these many years from	thee
నమ్మెమ్	బెర్నెమ్	ఇన్	అంగిజ్	అత్తెలయి.
nammelam	bernenam	injnen	aṅgijja	attaphelāyi.
obeying	word (of) thine	I	never	transgressed.
ఇన్	సన్నెహమ్మ	నన్	సర్దా	అచచెనబన్
Ininēn	sannēhāmmar	nenjiatulla	sarda achchenaban	asan
I	friends	of mine with	[rejoicing	for

ఇన్ జైన్	అంగిజ్జయిన	అమన్	అబాయి	కంమ్మె	అఃతిలైన్.
injñen	āngijjayina	aman	aboyi	kanimme	ahtilain.
to me	at any time	thou	one	goat	never gave.
అస్తినమ్	కుడ్డబన్	సానిబొజింజి	అతుల్ల	అంపరజొమ్మె	
Astinam	kuḍḍaban	sānibōjinji	attulla	amparajomle	
Property thine	all	harlots	with	devouring	
అచ్చెదాయిలన్	తెన్ అవున్ నమ్	అయ్యెర్రాజ్జెన్	అయింజ్	తెన్ అనిన్	
achchedāyilan	ten avun nam	ayerrājñen	ayonn	ten amin	
and wasteful	this son (of) thine	coming	when	this one	
అసన్ జెల్ జెల్	అవంతాన్	కానిలే	గాన్లే	అప్పాంగ్లే.	తచ్చెర
asan	jeljel	avantān	kahnile	gānle	appangle. Tachchele
for a fleshy	calf	you killed	thus	he said.	Then
అనిన్	ఠొన్	అమన్	డితాన్	ఇన్ జైన్	అతుల్ల
anin	ṭhon	aman	ḍitān	injñen	atulla
he	son	thou	ever	with	me
					art
మంజెన్ కుడ్డబన్	అమంజ్ నమ్న.	ఇన్ లెన్	సర్దాలెబందన్	ఇంజ్	
maññen	kuḍḍaban	amanñnamna.	Inlen	sardālebandnñ	
my all		(is) yours.	We	if rejoice	
అంబసె	ఓబ్బానమ్	కానిలే	యెర్రామెంగ్లో	చెహెలే	
ambase	obbānam	kahnile	yerramēnglo	chehele	
it is well	brother thine	died	(but) again lives	was lost	
జాంగ్లబొ	గాన్లే	అనిన్ బాట్టె	అప్పాంగ్లే	తెన్ అబొయికనయ్యె	
nānglabo	gānle	aninbātte	appangle	ten aboyikanayyē	
(but) is found	saying	with him	he spoke.		

[No. 137 A.K.]

## SĀVARA.

## A SONG (IN TELUGU CHARACTER).

1. ఓ మంద్రాజి జాబ్బ జాబ్బ, కన్ ఆకన్ అండంబా  
*Oh men come come this song listen to*  
 Ō mandrāji jābba jābba kan akanen aṇḍaṅbā  
 క్షేన్ కేతుంగన్ బంస్సా బేర్న అంబెన్ నమి అడంగ్ బెన్ కున్  
*I God's good word to you now I will speak that*  
 jñen kētuṅgan baṅsā bērne amben nami apaṅgtaben kun  
 కేతుంగ్ డిజంగ్ సూదామర్ గిబ్బ గిబ్బ మంద్రాజి.  
*God now greatman see see men.*  
 kētuṅg dijaṅg sūdāmar gibbā gibbā mandrāji.  
 కుడ్డబాయి అనిన్న పర్ర బంస్సా తంగోర్ లోంగ్  
*all (men) him having worshipped good way in*  
 Kuḍḍabāyi aninna parre baṅsā taṅgōr lōṅg  
 అంజెంబా కేతుంగ్ లబోన్ సబ్బాల.  
*must walk god (the) earth made.*  
 aṅjengbā kētuṅgan labōn sabjāla.  
 2. కన్ లబోలొంగ్ కుడ్డబన్. లొక దేశాలొంగ్ డాకోలన్  
*this earth in everything. Upper country in remaining*  
 kan lobōlōṅg kuḍḍaban. laṅka dēśālōṅg ḍakōlan  
 బేర్న బాట్టె గడ్డెల లబోలొంగ్.  
*word with (he) created earth in.*  
 bērne bātte gaḍḍele labōlōṅg.  
 3. బరున్ బి నెబజి రుఆంగ్ లోంగ్ తప్పడి అంగాయి  
*mountains trees heaven in clouds moon*  
 baruṅji nebaji ruāṅg lōṅg tarubdaji aṅgāyi  
 ఓయొంగ్ తుతుజంబి పూర్బాన్ అనిన్ డాకోల.  
*sun stars aforetime he made.*  
 oyōṅg tutujanji pūrbān anin ḍakōle.  
 4. పూర్బాన్ దేశ లోంగ్ కేతుంగ్ బాగు మంద్రా  
*Aforetime world in God two people*  
 Pūrbān dēśa lōṅg kētuṅgan bāgu maṇḍra  
 గడ్డెల కన్ ఓంగోర్ అంచలొన్ ఇసల కుడ్డబ.  
*made this male female from all.*  
 gaḍḍele kan ōṅgēr aṅchalōn isala kuḍḍab.



5. మంద్రా డుంగ్లానాయి. కేతుంగన్ మంద్రాజి బాతై ఉలన్  
*men originated. God men with father*  
 mandra duṅḡlanāyi. Kētuṅgan maṇḍrāji bātte uan  
 అంబడి డకొన్. బంగ్సా బారా తుబ్బా గాన్లె అనిన్ చరతె  
*like was. Good deeds do saying he then*  
 ambaḍi ḍakolan. baṅgsa bārā tubbā gānle anin chalette  
 అప్పండ్లె. అనిన్  
*ordered. He*  
 appaṅgle. anin

6. గాన్లె జ్ఞెన్ అ బర జ్యోకంజి అప్పరడొంగ్  
*said me leaving demons worship not*  
 gānle jñen ambarre nyōṇaṅgaṇji appaḍoṅg  
 జొండడ కరిజ్జె \* జంబర్ చోప్ చోప్ బారా అత్తబడొంగ్.  
*adultery murder theiving lying deeds do not.*  
 joṇḍaḍa karijñe jaṇbar chop chop bārā attabḍoṅg.

\* This word is doubtful.

7. బందా మంద్రాజి తెడెర కేతుంగన్ అంబరజి. అనిన్  
*But men being corrupted God left. They*  
 Bando maṇḍrāji tēḍele kētuṅgan ambarraji. Aninji  
 పాపం అచ్చెర లోంత్ లోంగ్ గలొలె.  
*sin by darkness into fell.*  
 pāpam achchele lōṅgat lōṅ galōlaji.

8. పాపమన్ అచ్చెర కాడున్ కట్టం కుడ్డబ్ గడ్డెర.  
*sin by blindness trouble all occurred.*  
 pāpaman achchele kaḍun kaṣṭam kuḍḍab gaḍḍele.

తిక్కి తోగో సుంగన్ యెర గొగొయి.  
*Afterwards fiery place to having gone much.*  
 Tikki tōgō suṅgan yerre gogoyi.

9. సుజెర న్యాంగ్జి. బందా కేతుంగన్ అవోనన్ కన్  
*pain obtain. But God's son this*  
 sujele nyaṅgtaji. Bando kētuṅgān avōnan kan  
 లబో లోంగ్ యెరాయితె అనిన్ కుడ్డబ్ మంద్రాన్.  
*world into come. He all men.*  
 labō lōṅ yerāyite anin kuḍḍab maṇḍrān.

10. అసన్ ప్రాదాన్ తిల్లె కన్యిలొ తచెర డజంగ్  
*for life gave (and) died therefore such*  
 asan prāḍān tilḷe kanyilō tachele ḍajang

మంద్రాజి      కన్      ఆబేర్న      అంధాంగ్ల      విసు క్రీస్తు      లోంగ్      నామేర  
*men      this      word      near (and)      Jesus Christ      in      believe*  
 maṇḍrāji      ank      abērne      aṇḍāngle      ēsu krīstu      lōng      namēle  
 బంగ్సా      సాయం      స్యాంగ్తజి.  
*good      help      obtain.*  
 bangsā      sāyam      syāngtaji.

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 TRANSLATION.

1. Oh men come, come, and listen to this song.  
I now will speak to you of God's good word.
- chorus.
- See and consider, men, how great God is.  
All men should worship him and walk in the good way.
  2. God created the world and all that is therein.  
From his place on high, he, with a word, made all things.
  3. The mountains of the earth, the trees; the clouds in the sky.  
The moon, the sun and the stars, he made of old.
  4. In ancient time God placed two humans in the land.  
And from these male and female came all men.
  5. God was to men like as a father,  
He also instinced them to do good deeds.
  6. He commanded : Do not leave me and worship demons.  
Do not commit the evil works of adultery, murder, theft and lying.
  7. But mankind being corrupted forsook God.  
And through sin fell into darkness.
  8. Through sin came blindness and all trouble to the world.  
And in the end a greater torment in abode of fire.
  9. But God's son came into the world,  
and dying, gave his life for all mankind.
  10. Therefore, whosoever will hearken to this word  
And believe in Jesus Christ will gain great benefit.
-

[No. 138 A.K.]

## VIZAGAPATAM KÖNDH.

## MARRIAGE SONG

[Ade-de-de-de-dē—Sangade-de-de-de.]

*you I associates*

- i. Nīndipurti tāda - Nīndi dinna tāda  
*your village land your country land*
- ii. Nīnda yengu Tenjayi - Nīnda bādi Venjayi  
*your word hear your word hear*
- iii. Sangu anā sāde - tūka anā sāde  
*company you I equal you I*
- iv. Ekla tōda riyāsu - ekla sango riyāsu  
*At one place both At one place company both*
- v. Nā karadapangā Nā tāja pangā  
*my village my street*
- vi. Nā yekkam pāda-Nā pāpam pāda  
*my village east my village west*
- vii. Jāl inganjūdi - Jāti jan Jūdē  
*oh get up see Oh eat see*
- viii. Settagūda gāsīda - Bōrmagūda gāsīda  
*Settaguda ghasi Bormaguda ghasi*
- ix. Kejja Bāgavate - Bikku bāgavate  
*Rice have come Alms have come*
- x. Kurri ve hā hīyāmu - Dokka vehā hīyāmu  
*Pot rice give gourd shell rice give.*

## TRANSLATION.

You and I are associates. This village and this country are yours. I shall do your bidding. We are of the same age. We shall live in company. Get up, eat and see my village and my street. I am the ghasi of Settaguda and Barmaguda villages. I have come to beg of you. Give me rice.

## TRANSCRIPT IN TELUGU.

పెళ్లి పాట.

- i [అదెదెదెదె - సంగదెదెదె] నీందిపురి-నీందిన్న తాదాతా  
ii నీంద యాగువంజయి - నీందబాడి వంజయి

- iii సంగు అనాసాడె - తూక అనాసాడె.  
 iv ఎక్లతోడరీయాను - ఎక్లసంగారీయాను.  
 v నాకరడపంగా - నాతాజపంగా.  
 vi నా యొక్క పాడ - నాబాపంపాడ.  
 vii జాలింగజాడి - జాలిజంజాడి.  
 viii నెత్తనూడగానీడ - బోర్తనూడగానీడ.  
 ix కెజ్జువాగవతె - చిక్కుబాగవతె.  
 x కురివెహాపియాము - జొక్కవెహాపియాము.

### LOVE SONG IN VIZAGAPATAM KONDH.

- [Aderidē - adē - Dellorede Deilo.]  
*youthful woman oh youthful woman oh*
- i Nīnū Nānū Sāri - Nīnū Nānū Jōdi.  
*you I equal you I match.*
- ii Nīnū Nānū tūkā - Nīnū Nānū pādi  
*you I equal you I match*
- iii Nī yengu Venjayi - Nī bādi Venjāyi  
*your word hear your word hear*
- iv Nī dinnā tādā Nī purti tādā  
*your village land your country land*
- v Nīnjūti āsākiyā - Nīnjūti Elukiya  
*To-day from leave hope To-day from Don't recollect*
- vi Nīnjūti Budjān Duhumu Nīnjūti Pihan  
*To day from forget To-day from give*  
 Duhumu  
*up*
- vii Nī lōko olla - Nī bāko olla  
*your people forget your relatives forget*
- viii Nī yippi mrānu - Nī mahā mrānu  
*your mohwa tree your mango tree*
- ix Tēru madi olla - Kuchāmadi olla  
*bombao pulp forget Bodumdam forget*
- x Nī Horto mrānu Nī Gajju mrānu  
*your sago tree you date tree*
- xi Nī Hingā olla Nī Nejju olla.  
*your saffron forget your oil forget.*

## TRANSLATION.

Oh! youthful woman. We are of equal age and therefore a match to each other. I shall do your bidding. From this day forward, give up all thought of your native land and forget your people and relations. Forget your mohwa, mango, sago and date trees, bamboo pulp and Bodandam leaf vegetable. Also forget your saffron and oil.

## TRANSCRIPT IN TELUGU.

[అదరిడే - ఆడే - డెలారడె డెల్లె].

- i నీనూ నానూపారి - నీనూ నానూ తోడి
- ii నీనూ నానూ తూకా - నీనూ నానూ పాడి
- iii నీ యోగువెంజై - నీవాడి వెంజై
- iv నీ దిన్నా తాదా - నీ పురి తాదా
- v నింజూటి ఆసాకియా - నింజూటి ఎలూకియా
- vi నింజూటి బుజ్జె ద ముము - నింజూటి పిహాక్ దుముము
- vii నీలూకొ ఒల్లా - నీవాకొ ఒల్లా
- viii నీ యిప్పి మాను - నీ మహా మాను
- ix తేరు మడి ఒల్లా - కుచ్చా మడి ఒల్లా
- x నీ పొల రొమాను - నీ గజ్జ మాను
- xi నీ పింగా ఒల్లా - నీ నెల్ల ఒల్లా

[No. 142 A.K.]

## TAMIL AS SPOKEN IN TANJORE.

## THE PARABLE OF THE PRODIGAL SON.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள். அவர்களில்  
 Oru manushanukku iranḍu kumārar irundārgal. Avargaḷil  
 One man-to two sons were. Them-in  
 இளையவன் தகப்பனை நோக்கி, 'தகப்பனே, ஆஸ்தியில் எனக்கு  
 Ileyavan tagappanei nōkki, 'tagappan-ē, āstiyil enakku  
 younger-th the-father addressing, 'father-O, property-in me-to  
 வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்  
 varum paṅgei enakku-ttara-vēṇḍum,' enṇān. Andappaḍi avan  
 coming shar eme-to-to-give-is-wanted,' said. Accordingly he

அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்  
 avargalukku-ttan āstiyēi-ppaṅgiṭṭu-kkoḍuttān. Śila nāḷeikku-  
 them-to-his property-having-divided-gave. Few days-  
 பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர  
 ppinbu, ileiya magan ellāvaṛṇṇeyum śerttu kkoṇḍu dūra  
 after, younger son all having-gathered distant

தேசத்துக்குப்பறப்பட்டுப்போய் அங்கே துன்மார்க்கமாய்  
 deśattukku-ppuṛappattū-ppōy aṅgē duṅmāṛkkamāy  
 country-to-having-started-having-gone there evil-way-having-become  
 ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான். எல்லா  
 jīvanam-panṇi, taṇ āstiyēi aṛittu-ppōṭṭān. Ella  
 life-having-made his property wasted. All

வற்றையும் அவன் செலவழித்த பின்பு, அந்த தேசத்திலே கொடிய  
 vaṛṇṇeyum avan śelavaṛitta pinbu, anda deśattilē koḍiya  
 he spending after, that country-in severe

பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்  
 pañjam uṇḍāyirru. Apporudu avan kuṛeivu pada-  
 famine arose. Then he want to-suffer-

தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்  
 ttoḍaṅgi, anda deśattu-kkuḍigaḷil oruvan-idattil  
 having-begun that of-country-inhabitants-among one-with

போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்  
 pōy oṭṭi-kkoṇḍān. Anda-kkuḍiyāṇavan avaneit-tan  
 having-gone joined-himself. That-husbandman him-his

வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது  
vayalkaḷ-il paṇṇigaḷei mēykkumbaḍi anuppināṇ. Apporudu  
fields-in pigs to-feed sent. Then

பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசை  
paṇṇigaḷ tingiṇa tavittinālē taṇ vayirrei nirappa āṣei-  
pigs eating husk-with-even his belly to-fill wish-  
யாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை.  
yāy-irundāṇ, oruvaṇ-um adei avaṇukku-kkoḍukkavillei.  
having-become-was, one-even that him-to-gave-not.

அவனுக்குப்புத்தி தெளிந்தபோது, அவன் 'என் தகப்பனுடைய  
Avaṇukku-pputti telinda-pōdu, avaṇ 'eṇ tagappaṇuḍeiya  
Him-to-sense clear-become-time-at, he 'my father's

கூலிக்காரர் எத்தனையோ பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,  
kūlikkāraṇ ettaneiyō pērukku-ppūrtti-yāṇa śāppāḍu irukkiraḍu,  
servants how-many men-to-full food is,

நானோ பசியினால் சாகிறேன். நான் எழுந்து, என்  
nāṇō paṣiyināl śāgiren. Nāṇ eṇdu, eṇ  
I-on-the-other-hand hunger-with die. I having-arisen my

தகப்பனிடத்திற்குப்போய், "தகப்பனை பரத்துக்கு விரோதமாகவும்  
tagappaṇ-iḍattirku-ppōy, "tagappaṇē parattukku virōdam-āgavum  
father-to-having-gone, "father-O heaven-to contrarily-also

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய  
umakku munb-āgavum pāvañ-jeydēṇ; inimeḷ ummuḍeiya  
you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாதிரான்ல்ல;  
kumāraṇ eṇṇu śolla-ppaḍuvadaṛku nāṇ pāttiraṇalla;  
son having-said to-be-called I fit-man-am-not;

உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"  
ummuḍeiya kūlikkāraṇil oruvaṇāga eṇṇei veittu-kkoḷḷum"  
your servants-among one-to-become me keep-for-yourself"

என்பேன்' என்று சொல்லி, எழுந்து புறப்பட்டு,  
eṇbēṇ' eṇṇu śolli, eṇdu puṇa-ppaṭṭu,  
will-say' having-said having-uttered, having-arisen having-started,

தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே  
taṇ tagappaṇ-iḍattil vandāṇ. Avaṇ dūraṭṭil varum pōḍē  
his father-to came. He distance at coming when

அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்  
avaṇuḍeiya tagappaṇ avaṇēi-kkaṇḍu maṇadurugi oḍi avaṇ  
his father him-seeing heart-melting running his

கழுத்தைக்கட்டிக்கொண்டு அவனை முத்தஞ்செய்தான். குமாரன்  
 karuttei-kkatti-kkonḍu avanei muttañ-jeydān. Kumāraṇ  
*neck-embracing him kiss-made. The-son*

தகப்பனை நோக்கி, 'தகப்பனே, பரத்துக்கு விரோதமாகவும்  
 tagappanei nōkki, 'tagappanē, parattukku virōdam-āgavum  
*the-father addressing, 'father-O, heaven-to against-also*

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய  
 umakku munb-āgavum pāvañ-jeydēn; inimeḷ ummuḍeiya  
*you-to before-also sin-I-did; hereafter your*

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத் திரன் அல்ல' என்று  
 kumāraṇ enṇu ṣolla-ppaḍuvadaṛku nān pāttiraṇ-alla' enṇu  
*son having-said to-be-called I fit-man-am-not' saying*

சொன்னான். அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி,  
 ṣonnan. Apporudu tagappan tan ūriyakkāraiei nōkki,  
*said. Then the-father his servants addressing,*

'நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து இவனுக்கு உடுத்தி,  
 'nīṅgaḷ uyarnda vastirattei-kkonḍuvandu ivanukku uḍutti,  
*'you costly robe-having-brought him-to having-dressed,*

இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதாட்சகையையும்  
 ivan keikku mōdirattei-yum kālgaḷukku-ppādaratṣeigalei-yum  
*his hand-to ring-also legs-to-shoes-also*

போடுங்கள். கொழுத்தக்கன்றைக்கொண்டுவந்து அடியுங்கள். நாம்  
 pōḍuṅgaḷ. Korutta-kkanṇēi-kkonḍuvandu aḍiyuṅgaḷ. Nām  
*put. Fat calf having-brought kill. We*

புசித்து சந்தோஷமாய் இருப்போம். என் குமாரனாகிய இவன்  
 puṣittu, śandōsham-āy iruppōm. En kumāraṇ-āgiya ivan  
*having-eaten merry-having-become shall-be. My son-being this*

மரித்தான் திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்  
 marittān, tirumbavum uyirttān; kāṇāmaṛ-pōṇān, tirumbavum  
*died, again became-alive; lost-went, again*

காணப்பட்டான்' என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்  
 kāṇa-ppattān' enṇān. Appaḍiyē avargaḷ śandōsha-ppāḍa-  
*was-found' said. So they merry-to-be-*

தொடங்கினார்கள்.  
 ttoḍaṅginārgaḷ.  
*began.*

அவனுடைய மூத்த குமாரன் வயலில் இருந்தான். அவன் திரும்பி  
 Avanuḍeiya mūtta kumāraṇ vayalil irundān. Avan tirumbi  
*His elder son field-in was. He again*



வீட்டுக்குச் சமீபமாய் வருகிறபோது தேவாத்தியத்தையும்  
 vittukku-chchamIpam-āy varugira-pōdu gīta-vāttiyattei-yum  
 house-to-near-having-become coming-time-at music-also

நடனக்களிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்து,  
 naḍana-kkalippeiyum kēṭṭu, ūriyakkārāril oruvānei aṟeittu,  
 dancing-merriment-also hearing, servants-among one calling,

‘இதென்ன?’ என்று விசாரித்தான். அதற்கு அவன், ‘உம்முடைய  
 ‘idenna?’ enṇu viśārittān. Adaṟku avan, ‘ummuḍeiya  
 ‘this-what?’ saying asked. That-to he, ‘your

சகோதரன் வந்தார், அவர் மறுபடியும் சகத்துடனே உம்முடைய  
 śagōdaran vandār, avar maṟubaḍiyum śugattudaṇē ummuḍeiya  
 brother came, he again saṟe your

தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக  
 tagappan-idattil vandu śērnda-paḍiyinālē avarukk-āga  
 father-to having-come reached-because him-for

கொழுத்த கன்றை அடிப்பித்தார்’ என்றான். அப்பொழுது அவன்  
 koṟutta kanṇēi aḍippittār’ enṇān. Appoṟudu avan  
 fat calf he-killed-had’ said. Then he

கோபம் அடைந்து உள்ளே போக மனதில்லாதிருந்தான். தகப்பனே  
 kōpam aḍeindu ullē pōga maṇadillāḍ-irundān. Tagappanō  
 anger having-got in to-go mind-without-was. The-father-but

வெளியே வந்து அவனை வருந்தியழைத்தான். அவன் தகப்பனுக்குப்  
 vēliyē vandu avāṇē varuṇḍiy-areittān. Avan tagappanukku-  
 out having-come him having-entreated-invited. He the-father-to

பிரதியுத்திரமாக, ‘இதோ இத்தனை வருஷகாலமாய் நான்  
 ppiradiy-uttaram-āga, ‘idō, ittānei varusha-kālam-āy nān  
 reply-as, ‘lo, so-many years-time-being I

உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை  
 umakku ūriyāñ-jeydu, orukkāl-um ummuḍeiya kaṟpaneiyēi  
 you-to service-did, one-time-even your command

மீறாதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாய்  
 mīṟādirundum, en śinegitar-ōḍē nān śandōsham-āy  
 not-transgressing-being-though, my friends-with I merry

இருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது  
 irukkumbaḍi nīr orukkālum enakku oru āṭṭukkuṭṭiyēiy-āvadu  
 to-be you one-time-even me-to one kid-even

கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்  
 koḍukkav-illei. Vēśigaḷ-idattil ummuḍeiya āstiyēi aṟittu-  
 gave-not. Harlots-with your property having-

போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே  
 ppōṭṭa ummuḍeiya kumāra-nāgiya ivan vandav-uḍaṇē  
 wasted your son-being this coming-immediately  
 கொழுத்த கன்றை இவனுக்காக அடிப்பித்திரே' என்றான். அதற்குத்  
 koṟutta kanrei ivanukk-āga aḍippittirē' enṟān. Aḍarku-  
 fat calf him-for killed-had' said. That-to-  
 தகப்பன், 'மகனே, நீ எப்போதும் என்னோடுருக்கிராய், எனக்குள்ள  
 ttagappan, 'magan-ē, nī eppōdum enṇōḍ-irukkirāy, enakk-uḷḷad-  
 the-father, 'son-O, thou always me-with-art, me-to-being-  
 தெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய  
 ellām unṇuḍeiyad-āy-irukkiradu. Un śagōdaran-āgiya  
 all thine-having-become-is. Thy brother-being  
 இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான்,  
 ivan-o marittān, tirumbavum uyirttān; kāṇāmar-pōṇān,  
 this-but died, again became-alive; lost-went,  
 திரும்பவும் காணப்பட்டான்; ஆகையினாலே நாம் சந்தோஷப்பட்டு  
 tirumbavum kāṇa-ppattān; Āna-paḍiyi-nālē nām śandōsha-ppattu  
 again was-found; so we merry-being  
 மகிழ்ச்சியாயிருக்கவேண்டுமே' என்று சொன்னான் என்றார்.  
 magiṛchchiy-āy-irukka-vēṇḍum-ē' enṟu śonṇān enṟār.  
 glad-having-become-to-be-is-wanted' saying spoke said.

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[No. 143 A.K.]

# TAMIL AS SPOKEN IN TANJORE: SPOKEN BY KRISHNAMACHARYA RANGA NATH.

## DOMESTIC HAPPINESS.

ஒரே ஒரு ஊரிலே ஒரு குடியானவன் இருந்தான். அவன் ரொம்ப  
Orē oru ūrilē oru kuḍiyāṇavan irundān. Avan romba  
Certain a village-in a farmer was. He very

நல்லவனாயும் பரியமாய் பேசுவனாயும் பசியுடையிருக்கிற  
nallavanāyum priyamāy pēsaravanāyum paṣiyōḍē yirukkira-  
good-and kindly talking-and hunger-with those-who-  
வாளைப்பார்த்து ஸஹிக்காதவனாயும் இருந்தான். ஆனால் அவன்  
vālei-ppāttu sahikkāḍavanāyum irundān. Āṇakke avan  
are-seeing to-endure-unable-and was. But his

பொண்டாட்டி இதுக்கு கேர் விரோதம். பரியமான வார்த்தையே  
ponḍāṭṭi idukku nēr virōdam. Priyamāṇa vārtteiyē  
wife this-to quite opposed. Kind word-at-all

அவளுக்குப்பேசுத்தெரியாது. பசிச்சிருக்கிறவாளைத்  
avalukku-ppēsa-tteriyādu. Paśichchirukkiravālei-  
her-to-to-speak-knew-not. Hungry-those-who-are

தொரத்தவொ. ஒத்தருக்கும் ஒரு உபகாரம் பண்ணமாட்டா. இப்படி  
ttorattuvō. Ottarukkum oru upakāram paṇṇa-māṭṭā. Ippaḍi-  
she-drive-away-will. Anyone-to a help she-render-will-not. Such

யிருக்கச்சே, ஒரு நாள் அந்தக்குடியானவன் தங்க வீட்டை  
yirukkachchē, oru-nāl anda-kkuḍiyāṇavan taṅga vītṭe-  
being-the-case, one-day that-farmer his house-

விட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டே. ஒரு கெழவி  
vittu veliyē porappadachchē vāṣappaḍi-kkiṭṭe oru keṇavi  
leaving out starting-while threshold-near an old-woman

படுத்திண்ணுந்தா. அவ கண்ணெல்லாம் குழிஞ்சிருந்துது. தலை  
paḍuttiṇṇundā. Avakaṇṇellām kuṇiñjirundudu. Talei-  
lying-was. Her-eyes-all sunken-were. Head-

யெல்லாம் நெரச்சிருந்துது. ஒரு கந்தையெத்தான் கட்டிண்ணுந்தா.  
yellām nerachchirundudu. Oru kandeyettān kaṭṭiṇṇundā  
all grey-was. A rag-only she-wearing-was.

இவளெப்பார்த்ததும் குடியானவனுக்கு ரொம்ப எரக்கம்  
Ivāle-ppāttadum kuḍiyāṇavanukku romba erakkam  
This-woman-seeing-on farmer-to great pity

வந்தாட்டுது. கீழே குனிஞ்சு அவளொப்பாத்து, “அம்மா, நீங்க  
 vandūttudu. Kīṇē kuniñju avaḷe-ppattu, “ammā, nīṅga  
 came. Low bending her-looking-at, “mother-O, you  
 ஏன் இப்படி படுத்திண்டுக்கே? ஒங்களுக்கு என்ன வேணும்”  
 eṇṇu ippaḍi paḍuttiṇrukkeha? Oṅgaḷukku enṇa vēṇum  
 why thus lying-down-are? you-to what is-wanted  
 என்னு கேட்டான். இவ யார் தெரியுமா? இவதான்  
 enṇu kēṭṭān. Iva yār teriyumā? Ivaḍān  
 so he-asked. This-woman who do-know? This-woman-only  
 ஓளவையார். நன்னு கவிகளெல்லாம் பாடத்தெரியும் இவளுக்கு.  
 Auveiyār. Nannā kavigaḷ-ellām pāḍa-tteriyum ivaḷukku.  
 Auvaiyar. Well poems-all to-compose-knows her-to.  
 இதுமாதிரி ப்ரியமான கொலைக்கேட்டதும் ஓளவையார்  
 Idu-mādiri priyamāna korale-kkēṭṭadum Auveiyār  
 This-like kind voice hearing-on Auvaiyar  
 கண்ணைத் திறந்து பார்த்து, “அப்பா, ரொம்ப நாளா சாப்படலெ  
 kaṇṇe-ttarandu pāttu, “appā, romba nāḷa śāppaḍale  
 eyes-having-opened having-seen, “son-O, many days-for ate-not  
 நான். சட்டுனு கொஞ்சம் கஞ்சி கொடுத்தயானா ரொம்ப நல்லது”  
 nāṇ. Śaṭṭunu koñjam kañji koḍuttayāṇā romba nalladu  
 I. Soon some gruel give-if very good  
 என்னு சொன்னா. அதைக் கேட்டதும் வேலமா உள்ளே போயி,  
 enṇu ṣoṇṇā. Adei-kkēṭṭadum vēhamā uḷḷe pōyi,  
 so she-said. That-hearing-on quickly in having-gone  
 உள்ள வாசப்படிக்கிட்டே போனதும் மெதுவா நடந்துண்டு தன்  
 uḷ-vāśappaḍi-kkiṭṭe pōṇadum meṭuvā naḍanduṇḍu taṇ  
 inner-threshold-near having-reached slowly walking his  
 பொண்டாட்டி என்ன பண்ணிண்டுக்காணனு டாத்தான். அவ்வா  
 poṇḍāṭṭi enṇa paṇṇiṇrukkāṇnu pāṭṭān. Avo  
 wife what doing-was he-saw. She  
 மாவறைச்சிண்டுந்தா. தானும் புன்சிரிப்போடே போயி, தானும்  
 māva-areichchiṇṇundā. Tānum puṇ-śirippōḍe pōyi, tānum  
 flour-grinding-was. He-also smile-with having-gone, he-also  
 சேந்து மாவறைச்சிண்டு, “ஒனக்கு தீபாவளிக்கு என்ன  
 śēndu māva-areichchiṇḍē, “oṇakku Dīpāvalikku enṇa  
 having-joined flour-grinding while, “you-to Dipavali-for what  
 பொடவெ வேணும்? இப்பொ நெல் நன்னு வெளஞ்சிருக்கு” என்னு  
 poḍave vēṇum? Ippo nel nanna vēlañjirukku enṇu  
 cloth is-wanted? now paddy well grown-has so

கேட்டான். அவர் அலட்சியமா பதில் சொல்லிப்பிட்டு வாயெ  
 kēṭṭāṇ. Avo alaṭchiya-mā badil ṣollippiṭṭu vāye  
 he-asked. She slightingly reply having-given mouth

முடினுட்டா. அப்பறம் இதுதான் சமயம்னு பாத்து  
 mūḍinuṭṭā. Apparam itu-tāṇ ṣamayam-nu pāttu  
 shut. Then this-only opportunity-to-be finding

நடுநடுங்கிண்டு காதங்கிட்டெ போயி, “என் கண்ணே,  
 naḍunaḍuṅgiṇḍu kāduṅgiṭṭe pōyi, “en kaṇṇē,  
 trembling ear-close-to having-gone, “my dear-O,

வாசலிலே ஒரு கெழவி பசியினாலே சாரா, கொஞ்சங்கஞ்சி குடேன்’  
 vāśalilē oru keṇavi paṣiyiṇālē śārā, koṇjaṇ-kaṇjikuḍēṇ  
 gate-at an old-woman hunger-of dying-is a-little-gruel give-please”

என்னு சொன்னான். ஓடனே, அவளுக்கு மஹா கோபம் வந்தூட்டுது  
 ennu ṣonṇāṇ. Oḍaṇē, avalukku mahā kōpam vandūṭṭudu  
 so he-said. At once, her-to great anger came.

“அடே மடையா, ஒளக்குத்தான் வீண்சோறு போடறேன்.  
 Aḍe maḍeiyā, oṇakku-ttāṇ vīṇ-ṣoru pōḍaṇēṇ.  
 You fool-O, you-for-as in-vain-food I-am-giving.

தெருவிலே போர பிச்சக் காரனுக்கெல்லாம் யார் போடாது?”  
 Teruvile pōra pichchakkāraṇu-kkellām yār pōḍaṇadu?”  
 Street-in going beggars-to-all who to-feed-is?”

என்னு கத்தினா. அவன் அவரை போட்ட பலத்த கத்தலெக்கேட்டு  
 ennu kattiṇā. Avan avo pōṭṭa balatta kattale-kkēṭṭu  
 so she-cried-out. He she raised loud cry-hearing-on

அப்பொ நடுநடுங்கினாலும் அடுத்த கணத்திலே அவகிட்ட போயி  
 appo naḍunaḍuṅgiṇālum aḍutta kṣaṇattile ava-kiṭṭa pōyi  
 then trembled-though next moment-in her-near having-gone

மறுபடியும் கேக்க ஆரம்பிச்சான். ஓடனே அவ முன்னையலிட  
 maṇupaḍiyum kēkka ārambichchāṇ. Oḍaṇē ava munnaya-vida  
 again ask-to began. At once she before-more-than

பத்துமடக்கு ஆத்திரப்பட்டுண்டு கிட்டெயிருந்த மொறம் சலடெ  
 pattu-maḍaṅgu āttirappattunḍu kiṭṭe-yirunda moṇam ṣalaḍe  
 ten-times having-grown-angry near-lying winnow sieve

இதெ எடுத்துண்டு அவனை அடிச்சுக்கிண்டு வீடுமுழுதும்  
 ide eḍuttunḍu avaneī aḍichchukkiṇḍu vīḍu-muṇḍum  
 this having-taken him beating house-throughout

கூட ஓடித்தொரத்தினா. இந்த சத்தத்தினாலே கண்  
 kūḍa oḍi-ttorattiṇā. Inda ṣattattiṇālē kaṇ-  
 with running-chased. This noise-by eyes

முழிச்சிண்ட	ஒளவையார்	நடந்த	சங்கதிகளெ	ஒரு
<i>muṛichchiṇḍa</i>	<i>Auveiyār</i>	<i>naḍanda</i>	<i>śaṅgatihaḷe</i>	<i>oru</i>
<i>opened-that</i>	<i>Auvaiyar</i>	<i>that occurred</i>	<i>events</i>	<i>one</i>

பாட்டால்	வர்ணிச்சா.	இது	சூடியானவன்	காதில்	விழுந்ததும்
<i>pāṭṭāl</i>	<i>varṇichchā.</i>	<i>Idu</i>	<i>kuḍiyāṇavan</i>	<i>kādil</i>	<i>viṇḍadum</i>
<i>verse-in</i>	<i>described.</i>	<i>This</i>	<i>farmer</i>	<i>ear-in</i>	<i>falling-on</i>

யாரென்னு	தெரிஞ்சுண்டு	பொண்டாட்டியிடம்	சொல்ல,	அவளும்
<i>yārennu</i>	<i>teriñṇiṇḍu</i>	<i>ponḍāṭṭi-yiḍam</i>	<i>śolla,</i>	<i>avalum</i>
<i>who-she-was</i>	<i>having-understood</i>	<i>wife-to</i>	<i>having-told,</i>	<i>she-also</i>

பயந்து	ஒளவையாருக்கு	சாதம்	போட்டா.
<i>bayandu</i>	<i>Auveiyārukku</i>	<i>śādam</i>	<i>pōṭṭā.</i>
<i>becoming-afraid</i>	<i>Auvaiyar-to</i>	<i>food</i>	<i>gave.</i>

## TRANSLATION.

In a certain village, there lived a farmer who was very good, who spoke kind words to all and who was unable to endure the sight of hungry people. But his wife was quite his opposite; kind words she knew not, hungry people she would drive out and she would not render any help to any one. One day when the farmer started out of his house, he saw an old woman lying down near the threshold. Her eyes were sunken, her hair was all grey and she wore only a rag and, at sight of her, he grew very compassionate. Bending low, he looked at her and said "Mother! Why are you thus lying down? What do you want?" Now, do you know who this woman was? She was Auvaiyar, the great poetess. As soon as she heard his kind voice, Auvaiyar opened her eyes and said "My son, I have been starving for many days past and I shall be much obliged if you will give me some gruel." No sooner did he hear this than he ran fast into the house, slackened his pace when he reached the inner threshold and looked in to see what his wife was doing. She was grinding corn. He went in with a smile on his face and joined in the grinding. While being engaged in this act, he said to her "What clothes do you wish to have for the Dipavali? We shall have a good harvest of paddy now." But she replied to him carelessly and ceased speaking. Then, thinking that that was the best opportunity for him, he approached her ears, all in a tremble, and said "O apple of mine eye! An old woman is dying of hunger outside; please give her some gruel." As soon as she heard these words, she flew into a towering passion and cried "O thou fool! Already I am feeding you for nothing and who is to

feed all the beggars in the street?" Though he then trembled at hearing her loud outcry, he approached her the next moment and began asking her again. She grew ten times more enraged at this, snatched the winnow and sieve that lay handy, struck him with them and chased him round and round the house. Now, Auvaiyar, who woke up at this uproar, described all these events in a verse. As soon as this fell on the ears of the farmer, he understood who she was and informed his wife also of the matter. Thereupon she grew afraid and gave food to the poetess.

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[No. 149 A.K.]

Tamil as spoken in Tinnevely : spoken by M. E. Virabahu Pillai.

## STORY OF HARICHANDRA.

நமது இந்தியா தேசத்திலே வடக்கே அயோத்திண்ணு ஒரு  
 Namadu Indiyā deśattile vadakkē Ayōddinṇu oru  
 Our India country-in the-north-in Ayodhi-named a  
 நாடிருக்கு. அதை அரிச்சந்திரண்ணு ஒரு அரசன் ஆண்டுவந்தான்.  
 nāḍ-irukku. Adei Arichchandiraṇṇu oru araśaṇ āṇḍu-vandāṇ.  
 kingdom-is. It Harichandra-named a king ruling-was.  
 அவனுக்கு சந்திரமதிண்ணு ஒரு பெண்சாதி, தேவதாசண்ணு  
 Avāṇukku Chandiramatiṇṇu oru peṇchāti, Dēvadāśaṇṇu  
 Him-to Chandramati-named a wife, Devadasan-named  
 ஒரு மகன். அவன் தேசத்தில் எல்லாரும் செளக்கியமாயிருந்தா.  
 oru mahaṇ. Avāṇ deśattil ellārum śaukkiyam-āy-irundā.  
 a son. His kingdom-in all happy-were.  
 அவங்கிட்ட ஒரு சிலாக்கியமான குணம். என்னுண்ணு பொய்யே  
 Avāṇ-giṭṭa oru śilākkiyamāṇa guṇam. Enṇāṇṇa poyyē  
 Him-with an excellent quality. That-is lie  
 சொல்லமாட்டான். அவன் பொய்யே சொல்றதில்லை என்னு ஒரு  
 śolla-māṭṭāṇ. Avāṇ poyyē śolṟadillei enṇu oru  
 utter he will not. He lie utter would not that a  
 விரதமாக வச்சிருக்காண்ணு உலகமெங்கும் எட்டிற்று.  
 viratamāga vachchirukkāṇṇu ulakameṅgum eṭṭirru.  
 vow as had considered the world throughout spread.  
 தேவர்களும் முனிவர்களுக்கூட இந்தச்சங்கதி தெரிஞ்சு  
 Dēvarhaḷum munivarhaḷuṇ-kūḍa inda chchanḡati teriñju  
 The devas and munis even this news coming to know  
 அரிச்சந்திரனைச் சோதிக்கணுமெண்ணு நினைச்சா, உடனே  
 Arichchandiraṇēi chchōḍikkaṇum enṇu nīṇēichchā. Uḍaṇē  
 Harichandra tested should be thought. Immediately  
 விசுவாமித்திரமுனிவன் அரிச்சந்திரங்கிட்ட வந்து தனக்கு ஒரு  
 Viśuvāmittira muṇivaṇ Arichchandiraṇ kiṭṭa vandu taṇakku oru  
 Viśvāmitramuni Harichandra to having come him to a  
 வரங்கொடுக்கணுமெண்ணு கேட்டான். அதற்கு அவன் அப்படியே  
 varaṇ koḍukkaṇum enṇu kēṭṭāṇ. Adukkū avāṇ appaḍiyē  
 boon should be-granted-that asked. That to he accordingly



தான் கொடுக்கேண்ணு வாக்குச்சொன்னான். பின்பு வரங்கேட்டான்.  
 tān koḍukkēṇṇu vāku chchonnān. Pinbu varāṅkēṭṭān.  
 he would grant promised. Afterwards boon he asked.

வரம் என்னுண்ணு தனக்கு ஒரு ஆனை உயரத்தக்கு பொன்னு  
 Varam eṇṇāṇṇā tanakku ōru ānei uyarattukku ponnu  
 The-boon what-is him-to an elephant height-to gold

கொடுக்கணுமிண்ணு கேட்டான். அரிச்சந்திரன் தனது  
 koḍukkāyumu inṇu kēṭṭān. Arichchandiran tanadu  
 give-should-that he-asked. Harichandra his

வார்த்தையைக்காப்பாத்தணுமில்லா? அதற்காக நாடு நகரம்  
 vārteiyēi kkāppattāṇum illā? Adarkāga nāḍu nagaram  
 word to keep should not? That for kingdom city

சொத்து கித்து எல்லாவற்றையும் வித்து கொடுத்தான். ஆனால்  
 śottu kittu ellāvaṛṇṇeyum vittu koḍuttān. Āṇal  
 property and everything having-sold gave. But

பூராதொகையும் கொடுக்க முடியவில்லை. வேறே தனக்கு  
 pūrā togeiyum koḍukka muḍiyavillei. Vēṛē tanakku  
 whole amount to give could not. Other him to

விக்கறதற்கு ஒன்றுமில்லாமல் தன் பெண்சாதி சந்திர  
 vikkaradarku onrumillāma taṇ penchāti Chandira-  
 selling-for anythingwithout his wife Chandramati-

மதியையும் தன் பையன் தேவதாசனையும் வித்தான்.  
 matiyeiyum taṇ paiyaṇ Devadāśaneyum vittān.  
 and his son Devadasan-and sold.

பின்னையும் பணம் போதாமல் தன்னையும் ஒரு சுடுகாடு  
 Pinneyum paṇam pōḍāmal tanneiyum oru ṣuḍu-kāḍu  
 Still money sufficient-not-being him-also a burning-ground

காக்கும் வீரவாகு என்னும் பறையனுக்கு அடையாக்கிக்குட்டு  
 kākkum Viravāhu eṇṇum paṛeiyāṇukku aḍimeiyākki-kkiṭṭu  
 watching Viravahu named paraiya-to having enslaved

வித்து ஒருமட்டுக்கும் விசுவாமித் திரனுக்குக்கொடுக்கவேண்டிய  
 vittu oru-maṭṭukkum Viśuvāmittiraṇukku-kkoḍukka vēṇḍiya  
 having sold a-certain-extent-to to Viśvāmitra to pay

பொன்னைக் கொடுத்துத்தீர்த்தான். இப்படியெல்லாம் கஷ்டப்பட்டுத்  
 ponneikoduṭṭu-ttīrttān. Ippaḍi-yellāṇ kaṣṭa-ppattūṇ-  
 the-gold-having-given-cleared-off. In these ways all having-suffered-

கட தான் பொய் சொல்வதில்லையென்னு ஒரே வைராக்ஷியமாயிருந்  
 guda tān poy śolvadilleiyinṇu orē veirāḱṣyam-āy-irun  
 even he lie utter-never-would-that sole determination

தான். ஒரு நாள் அவன் மகன் பாம்பு கடித்துச்செத்தான்.  
 dān. Oru-nāḷ avan mahan pāmbu kaḍittu-chchettān.  
 remained. One-day his son snake having bit died.

அவனை யெடுத்துக்கிட்டுச் சந்திரமதி சும்காட்டுக்கு வந்தாள்.  
 Avaneī yeḍuttu-kkiṭṭuch Chandiramati śuḍu-kāṭṭukku vandāḷ.  
 Him carrying Chandramati the burning ground came.

அங்க சுடுகாட்டைக் காத்துக்கொண்டிருந்தான் அரிச்சந்திரன்.  
 Aṅga śuḍu-kāṭṭei-kkattu-kkoṇḍirundān Ariḱchchandiran.  
 There the-burning-ground watching-was Harichandra.

பையனைக்கட்டையில் வச்ச எரிக்கதற்கு வரிகொடுக்கணு  
 Peiyaneī-kkaṭṭeiyil vachchu erikkadaṛku vari-koḍuukkaṇm-  
 The-boy the-pile-on laying burning-for tax should give

மின்னு கேட்கான். அவுட்டப்பணமிக்கே. யாரிட்டயாவது போய்  
 minṇu kēṭṭkān. Avuṭṭappanmiṭṭikē. Yāṛṭṭeyāvadu pōy  
 there is-not asking. With money there was not. Person to-any going

வாங்கிக்கிட்ட வந்தாள் அவளை அனுப்பினான். அவன்போம்  
 vāṅgi-kkiṭṭu-vāṅṇu avaḷei aṇuppiṇān. Aval-pōm-  
 getting come her he-sent. She-going-

வழியிலே ஒரு பிள்ளையைக்கொண்ணுட்டாண்ணு அநியாயமாய்ச்  
 variyilē oru piḷḷeiyēi-kkoṇṇuṭṭāṇṇu aniyāyamāy  
 on the way a child have killed unjustly

சொல்லி காகிராசன் புடிச்சுக்கிட்டான். புடிச்ச அவளை  
 chcholli Kāṣi-rāṣan puḍichchu-kkiṭṭān. Puḍichchu avaḷei  
 alleged Benares-king arrested. Having-arrested her

வீரவாகு என்னும் பறையங்கிட்ட அனுப்புனான். வீரவாகு  
 Viravāhu ennum paṛeiyāṅ giṭṭa aṇuppuṇān. Viravāhu  
 Viravahu named paṛaiya to he sent. Viravahu

அரிச்சந்திரங்கிட்டச்சொல்லி, கொல்கிற இடத்தில் கொண்டுபோய்  
 Ariḱchchandiran-kiṭṭa-chcholli, kolgiṛa iḍattil koṇḍu-pōy  
 Harichandra to having told, of execution the place in taking

அவளை வெட்டும்படி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு  
 avaḷei veṭṭum-paḍi sonṇān. Ariḱchchandiran enna paṇṇu-  
 her execute-to asked, Harichandra what do

வான் ? பறையன் சொன்னதைத்தானே செய்யணும். வாளெடுத்து  
vān? Pareiyan sonnadei-ttāṇē śeyyaṇum. Vāleduttu  
can? The-paraiya had told only should do. Sword taking  
வெட்டப்போனான். அந்தச்சமயத்தில் விசுவாமித்திர முனிவன்  
vetṭa-ppōṇān. Anda-chchamayattil Viśuvāmittira munivan  
to execute he began. That moment at Visvamisra sage  
ஓடியாந்து நிறுத்து நிறுத்துண்ணு சொல்லி நீயே சத்தியவான்  
ōḍiyāndu niruttu niruttunṇu-ṣolli nīyē śattiyavān  
running came stop stop that saying you-indeed truthful person  
எண்ணு அவனை மெச்சிப்பேசி அவன் ராஜ்ஜியத்தைத்திரும்ப  
eṇṇu avānei mechchi ppēṣi avan rājjiyattei-ttirumba  
that him having praised said his kingdom back  
அவனிடம் ஒப்படைத்தான். ஆகையால் இதனால் நமக்கு என்ன  
avan idam oppaḍaittān. Āgeiyāl idanāl namakku enna  
him-to entrusted. Hence this-from us-to what  
தெரியிது. சத்தியந்தான் ஜயங்கொடுக்கும். நாம் பொய்யே  
teriyidu. Śattiyān dān jayāṇ koḍukkum. Nām poyyē  
evident-is. Truth alone victory bring will. We lie  
சொல்லக்கூடாது. உண்மையே சொல்லணும்.  
ṣolla kkūḍādu. Uṇmeiyē ṣollaṇum.  
utter should not. Truth only speak should.

### TRANSLATION.

There is a kingdom by name, Ayodhya, in the north of our country, India. It was noted by a king by name Harichandra. He had a wife by name Chandramati and a son by name Devadasan. In his kingdom, all were happy. He possessed a special virtue, he would never utter a lie. The whole world came to know that he had taken a vow of never uttering a lie. Even the Devas and Munis heard this and thought of testing Harichandra. Immediately, Visvamisra Muni approached Harichandra and asked him to grant him a boon; and accordingly he promised to grant it. Afterwards he mentioned the boon; it was that he should give him gold to the height of an elephant. Was not Harichandra to keep his word? So, he paid it by selling away his kingdom, city, property and everything. But he could not pay the whole amount. As he had nothing left to sell, he sold his wife Chandramati and his boy Devadasan. Even then the amount was not made up; therefore,

he sold himself as a slave to a Pariah by name Viravahu, the watchman of a burning ground, and thereby cleared up at last the dues of gold he had to pay Visvamitra. In spite of all the sufferings that he had to undergo, he was determined never to utter a lie. One day his son died of snake-bite and Chandramati carried him to the burning ground. There Harichandra was the watchman. He asked her to pay the tax due for burning the boy on the pile. She had no money. He sent her to get it from somebody. On her way, she was alleged unjustly to have committed infanticide and arrested by the king of Benares. Arresting her, he handed her over to the Pariah Viravahu and Viravahu asked Harichandra to execute her at the place. What could Harichandra do? He could only obey the order of the Pariah. He raised the sword to execute her. At that moment Visvamitra Muni ran to him, cried "stop, stop," praised him as a truthful person and gave him back his kingdom. Hence, what we learn from this is that truth alone will succeed. We should never utter a lie and we should always speak the truth.

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[No. 144, 150, and 156 A.K.]

## MALAYĀLAM.

## THE PARABLE OF THE PRODIGAL SON.

ഒരു	മനുഷ്യന്നു	രണ്ടു	പുത്രന്മാർ	ഉണ്ടായിരുന്നു.	
Oru	manushyannu	raṇḍu	putranmār	uṇḍ-āy-irunnu.	
One	man-to	two	sons	having-become-were.	
അവരിൽ	ഇളയവൻ	അപ്പനോടു ;	അപ്പാ,	വസ്തുവിൽ	എനിക്ക്
Avaril	iḷayavan	appanōḍu ;	appā,	vastuvil	enikku
They-in	the younger	the-father-to ;	father,	goods-in	me-to
വരേണ്ടുന്ന	പങ്കു	തരേണമേ	എന്നു	പറഞ്ഞു ;	അവൻ
var-eṇḍunna	paṅgu	tar-ēṇam-ē	ennu	paraññu ;	avan
coming	share	give-should	so	said ;	he
അവർക്കു	മുതൽ	പകയ്ക്കുകൊടുത്തു.	നൂറുകൊണ്ടു	കഴിയുമുമ്പെ	
avarkku	mutal	pakuttu koḍuttu.	Ere nāl	kaṛiyummumbe	
them-to	property	divided-gave.	Many days	passing before	
ഇളയ	മകൻ	സകലവും	സ്വരൂപിച്ചു	ദൂര	ദേശത്തേക്കു
iḷaya	makan	sakalavum	svarūpichchu	dūra	dēṣattēkku
younger	son	all	having-collected	far	country-to
യാത്രയായി	അവിടെ	ദുർന്നടപ്രകാരമായി	ജീവിച്ചു	വസ്തു	
yātra-yāyi	aviḍe	durnnaḍappukāranāyi	jīvichchu	vastu	
journey-made	there	bad-conduct-man-becoming	lived	property	
നാനാവിധമാക്കിക്കളഞ്ഞു	എല്ലാം	ചെലവഴിച്ചശേഷം	ആ		
nānāvidha-mākkikkalaññu.	Ellām	chelavarichchaśēsham	ā		
in-various-ways-made-wasted.	All	spent-after	that		
ദേശത്തു	കഠിന	ക്ഷാമം	ഉണ്ടായിട്ടു	അവന്നു	മുട്ടു
dēṣattu	kathina	kshāmam	uṇḍāy-ittu	avannu	muttu
country-in	severe	famine	having-become	him-to	want
വന്നു	തുടങ്ങി.	അവൻ	ആ	ദേശത്തിലെ	പൗരന്മാരിൽ
vannu	tudaññi.	Avan	ā	dēṣattile	pauranmāril
coming	began.	He	that	country-in-of	citizens-among
ഒരുത്തനെ	ചെന്നു	ആശ്രയിച്ചു ;	അവൻ	അവനെ	തന്റെ
oruttane	chennu	āśrayichchu ;	avan	avane	tange
one-man	came-near	depended ;	he	him	his
വയലിൽ	പന്നികളെ	മേയ്ക്കാൻ	അയച്ചു.	പന്നി	തിന്നുന്ന
vayalil	pannikale	mēypān	ayachchu.	Panni	tinnunna
field-in	pigs	feed-to	sent.	Pig	eating

വാളവാരകൊണ്ടു	വയറു	നിറെപ്പാൻ	അവൻ	ആഗ്രഹിച്ചു		
vaḷavarakonḍu	vayaṛu	nireppān	avan	āgrahichchu		
peas-with	belly	fill-to	he	wished		
എങ്കിലും	ആരും	അവന്നു	കൊടുത്തില്ല.	അപ്പോൾ	സുബോധം	
engilum	ārum	avannu	koḍuttilla.	Appōl	subōdham	
though	any-one	him-to	gave-not.	Then	sense	
വന്നിട്ടു	അവൻ ;	എന്റെ	അപ്പന്റെ	എത്ര	കൂലിക്കാർ	
vanniṭṭu	avan ;	enṛe	appanṛe	etra	kūlikkāṛ	
having-come	he ;	my	father-of	how many	servants	
ഭക്ഷണം	കഴിച്ചു	ശേഷിപ്പിക്കുന്നു ;	ഞാനൊ	വിശപ്പു		
bhakṣhaṇam	kaṛichchu	śeṣhippikkunnu ;	ñānō	viṣappu-		
food	having-eaten	remainder-leaving-are ;	I-but	hunger		
കൊണ്ടു	നശിച്ചു പോകുന്നു.	ഞാൻ	എഴുന്നേറ്റു	അപ്പന്റെ	അടുക്കൽ	
konḍu	naśichchupōkunnu.	Nān	eṛunneṛru	appanṛe	aḍukkal	
with	perishing-go.	I	having-arisen	father's	side	
ചെന്നു	അവനോടു :	അപ്പാ,	ഞാൻ	സ്വർഗ്ഗത്തോടും	നിന്നോടും	
chennu	avanōḍu :	appā,	ñān	svarggattōḍum	ninnōḍum	
gone	him-to :	father,	I	heaven-to-and	thee-to-and	
പാപം	ചെയ്തിരിക്കുന്നു.	ഇനി	നിന്റെ	മകൻ	എന്ന പേരിന്നു	
pāpam	cheytirikkunnu.	Ini	ninṛe	makan	enna pērinnu	
sin	done-have.	Hereafter	thy	son	as name-to	
ഞാൻ	യോഗ്യനല്ല ;	നിന്റെ	കൂലിക്കാരിൽ	ഒരുത്തനെപ്പോലെ		
ñān	yōgyanalla ;	ninṛe	kūlikkāril	oruttaneppōle		
I	fit-man-am-not ;	thy	servants-among	one-man-like		
എന്നെ	ആക്കേണമേ	എന്നു	പറയും	എന്നു	പറഞ്ഞു.	അങ്ങിനെ
enne	ākkēṇamē	ennu	paṛayum	ennu	paraññu.	Anñine
me	make-should	so	say-shall	so	said.	Thus
അവൻ	എഴുന്നേറ്റു	അപ്പന്റെ	അടുക്കൽ	പോയി.	ദൂരത്തുനിന്നു	
avan	eṛunneṛru	appanṛe	aḍukkal	pōyi.	Dūratu ninnu	
he	having-arisen	father's	side	went.	Far from	
തന്നെ	അപ്പൻ	അവനെ	കണ്ടു	മനസ്സലിഞ്ഞു	കാടിച്ചെന്നു	
tannē	appan	avane	kaṇḍu	manassaliññu	ōḍichchennu.	
indeed	father	him	seeing	heart-melting	running-going	
അവന്റെ	കഴുത്തു	കെട്ടിപ്പിടിച്ചു	അവനെ	ചുംബിച്ചു.		
avanṛe	kaṛuttu	kettippidichchu	avane	chumbichchu.		
his	neck	having-embraced	him	kissed.		
മകൻ	അവനോടു ;	അപ്പാ,	ഞാൻ	സ്വർഗ്ഗത്തോടും	നിന്നോടും	
Makan	avanōḍu :	appā,	ñān	svarggattōḍum	ninnōḍum	
Son	him-to :	father,	I	heaven-to-and	thee-to-and	

പാപം ചെയ്തിരിക്കുന്നു ; ഇനി നിന്റെ മകൻ എൻ  
*pāpam cheytirikkunnu ; ini ninṇe makan ennu*  
*sin done have ; hereafter thy son so*

വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല എന്നു പറഞ്ഞു. അപ്പൻ തന്റെ  
*viḷikkappeḍuvān yōgyanalla ennu paṛāñṇu. Appan tanṇe*  
*to-be-called fit-man-am-not so said. Father his*

ദാസന്മാരോടു : വേഗം മേത്തരമായ അങ്കി കൊണ്ടു  
*dāsanmārōḍu : vēgam mettaramāya aṅgi koṇḍu*  
*servants-to : quickly high-class-being robe having-taken*

വന്നു ഇവനെ ധരിപ്പിക്കുന്നു ; ഇവന്റെ കൈക്കു മോക്കിരവും  
*vannu ivane dharippippin ; ivanṇe kaikku mōdiravum*  
*having-come him dress-ye ; this man's hand-on ring-and*

കാലിന്നു ചെരിപ്പും ഇടുവിപ്പിൻ. തടിപ്പിച്ച കാളക്കുട്ടിയെ  
*kālinnu cherippum iḍuvippin. Taṭippichcha kāḷakkuṭṭiye*  
*foot-on shoe-and put-ye. Fatted calf*

കൊണ്ടുവന്നു അറുപ്പിൻ ; നാം തിന്നു ആനന്ദിക്ക. ഈ എന്റെ  
*koṇḍuvannu aruppin ; nām tinnu ānandikka. I enṇe*  
*having brought kill-ye ; we eating shall-feast. This my*

മകൻ മരിച്ചവനായിരുന്നു ; വീണ്ടും ജീവിച്ചു ; മൺനാക്കെ  
*makan marichchavanāyirunnu ; viṇḍum jīvichchu ; kāṇāte*  
*son dead-man-had-been ; again revived ; not-seeing*

പോയിരുന്നു ; കഷ്ടകിട്ടിയിരിക്കുന്നു എന്നു പറഞ്ഞു ; അങ്ങിനെ  
*pōyirunnu ; kaṇḍukittiyirikkunnu ennu paṛāñṇu ; aṇṇine*  
*gone-was ; seeing-getting-has-become so said : thus*

അവർ ആനന്ദിച്ചു തുടങ്ങി. അവന്റെ മൂത്ത മകൻ വയലിൽ  
*avar ānandichchu tuṭaṇṇi. Avan mūtta makan vayalil*  
*they feasting began. His elder son field-in*

ആയിരുന്നു ; അവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാദ്യവും  
*āyirunnu ; avan vannu viṭṭinōṭu aṭuttappōl vādyavum*  
*had-been ; he came house-to nearing-when music-and*

നൃത്തശബ്ദവും കേട്ടു, ബാല്യക്കാരിൽ ഒരുത്തനെ വിളിച്ചു ;  
*nṛutta-ghōshavum kēṭṭu, bālyakkāril oruttane viḷichchu ;*  
*dancing sound-and hearing, servants-among one-man calling :*

ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു ; നിന്റെ സഹോദരൻ  
*itendu ennu chōdichchu. Avan avanōṭu ; ninṇe sahōdaran*  
*this what so asked. He him-to ; thy brother*

വന്നു ; നിന്റെ അപ്പൻ അവനെ സൗഖ്യത്തോടെ കിട്ടിയതു  
*vannu ; ninṇe appan avane saukhyattōṭe kiṭṭiyatu*  
*came ; thy father him healthy finding-on-*

കൊണ്ടു തടിപ്പിച്ച കാളക്കുട്ടിയെ അറുത്തു എന്നു പറഞ്ഞു.  
*koṇḍu taṭippichcha kāḷakkuṭṭiye aruttu ennu paṛāñṇu*  
*account-of fatted calf killed so said.*

അപ്പോൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ  
 Appōl avan kōpichchu. Akattu kaṭappān manassillāte  
 Then he angry-got. In to-enter mind-having-not  
 നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അപേക്ഷിച്ചു. അവൻ  
 ninnu; appan purattu vannu avanōṭu apēkshichchu. Avan  
 stood; father out came him-to entreated. He  
 അവനോടു: ഇത്ര കാലമായി ഞാൻ നിന്നെ സേവിക്കുന്നു; നിന്റെ  
 avanōṭu: itra kalamāyi ṇān ninne sēvikkunnu: ninre  
 him-to: so-long time-being I thee serving; thy  
 കല്പന കരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ ചങ്ങാതി  
 kalpana orikkalum laṅghichchittilla; ennāl enre chaṇṇāti-  
 order once-even transgressing-had-not; but my friends-  
 കളമായി ആനന്ദിക്കേണ്ടതിന്നു നീ കരിക്കലും എനിക്കു ഒരു  
 kaḷumāyi ānandikkēṇḍatinnu nī orikkalum enikku oru  
 with to-feast-wanted-for thou once-even me-to one  
 ആട്ടിൻകട്ടിയെ തന്നിട്ടില്ല. വേശ്യാമാരോടു കൂടി നിന്റെ മുതൽ  
 aṭṭinkuṭṭiye tanniṭṭilla. Vēśyamārōṭu kūṭi ninre mutal  
 kid gavest-not, Harlots-with joining thy property  
 തിന്നു കളഞ്ഞു ഈ നിന്റെ മകൻ വന്നപ്പോഴേക്കോ  
 tinnu kaḷañña I ninre makan vannappōṛēkkō  
 eating having-wasted this thy son coming when  
 കടിച്ചിട്ടു കളക്കട്ടിയെ അവന്നു വേണ്ടി അടുത്തുവല്ലോ എന്നു  
 taṭippichcha kaḷakkuṭṭiye avannu vēṇḍi aṭuttuvallō ennu  
 fatted calf him-to for killed-indeed so  
 ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ  
 uttaram paraññu. Atinnu avan avanōṭu: makanē, nī  
 reply said. It-to he him-to; son-O, thou  
 എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കണമല്ലോ; എനിക്കുള്ളതു  
 eppōṛum ennōṭu kūṭe irikkunnallō; enikkullatu  
 always me-with together remainest-is-it-not; me-to-having-that  
 എല്ലാം നിന്റേതു ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ  
 ellām ninṛetu ākunnu. Ninre i sahōdaranō marichcha-  
 all thine is. Thy this brother dead-man-  
 നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ പോയിരുന്നു; കണ്ടു  
 vanāyirunnu; viṇḍum jīvichchu; kaṇāte pōyirunnu; kaṇḍu  
 had-been; again revived; not-seeing gone-was; seeing  
 കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ട  
 kiṭṭiyirikkunnu. Ākayāl ānandichchu sandōshikkēṇḍat  
 getting-has-become. Therefore merry-becoming to-feast-  
 അവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.  
 āvaśyamāyirunnu ennu paraññu.  
 necessity-had-become so said.



[No. 145, 151, and 157 A.K.]

## MALAYĀLAM.

## A STORY.

ഒരു ഗ്രാമത്തിന്റെ	ഒരു ഭാഗത്തു	ചാലിയർ	മാത്രം		
Oru grāmattinte	oru bhāgattu	chāliyaṛ	māṭram		
Of a village	in a part	weavers	alone		
പാർതിരുന്ന.	ഒരു ദിവസം	ഒരു ചെറിയ	ചാലിയപ്പെൺകുട്ടി		
pārttirunnu.	Oru divasam	oru cheriya	chāliya penkutti		
lived.	One day	a small	weaver girl		
വീടു അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ	ഇങ്ങനെ	വിചാരിച്ചു :	“എന്റെ		
veetu aṭichchukonḍirikkumpōl	innine	vichārichchu:	“ente		
house while sweeping	thus	thought :	“My		
അച്ഛനും	അമ്മയും	എന്റെ	ചാച്ചുക്കാരും	എല്ലാം	
achchanum	ammayum	ente	chārchchakkārum	ellām	
father and	mother and	my	relations and	all	
രം നാട്ടുകാരാണ്.	എന്നെയും	ഇവിടെ	തന്നെ	വിവാഹം	
I nāṭṭukārāṇē.	Enneyum	ivite	tanne	vivāham	
this country people are.	Me also	here only	in marriage		
കഴിച്ചുകൊടുത്തു	ഞങ്ങളെല്ലാം	എപ്പോഴും	ഒന്നിച്ചുതന്നെ		
karichchu koṭuttu	ñāññaḷellām	eppōṟum	onnichchu tanne		
given (and)	all of us	always	together		
താമസിക്കുന്നതായാൽ	വളരെ	നന്നായിരുന്ന.”	“എന്നാലും,	എന്നെ	
tāmasikkunnatāyaḷ	valare	nannāyirunnu	“ennālum,	enne	
living if	very	good (it) will be	“But,	me	
ഇവിടെ	തന്നെ	വിവാഹം	കഴിച്ചുകൊടുത്തു	എനിക്കു	ഒരു
ivite	tanne	vivāham	karichchu koṭuttu	enikku	oru
here alone	married	given (and)	for me	a	
മകനും	ഉണ്ടായി	അവൻ	ഭീനം	പിടിപെട്ടു	മരിച്ചുവെന്നാൽ,
makanum	uṇḍāyi	avan	dīnam	piṭipettu	marichchuvēnnāl
son born	(and) he	disease	caught	died if	
ഇങ്ങനെ	എന്റെ	അമ്മായിമാരും	പെങ്ങളുമാരും,	ചങ്ങാതികളും	
ennine	ente	ammāyimārum	penñanmārum	chanñātikaḷum	
how	my	aunts and	sisters and	friends and	
ഇവിടെ	വരും ;	എന്തായിരിക്കും	എന്റെ	മകനെപ്പറ്റിയുള്ള	
ivite	varum ;	endāyirikkum	ente	makanēppattiyulla	
here will come	what will be	my	son about		

അലമുറ " എന്നു അവർ പിന്നെയും വിചാരിച്ചു. ഇതോർത്തുകൊണ്ടു  
 alamura " ennu aval pinneyum vichārichchu. Itōrttukonḍu  
 lamentation " thus she again thought. This thinking

ചൂൽ ചുമരോടു ചാരിവെച്ചു അവർ കരഞ്ഞുതുടങ്ങി.  
 chūl chumarōṭu chārivechchu aval karaññutuṭanni  
 broom to the wall slanting put she to weep began.

അപ്പോഴെങ്കിലും അവളുടെ അമ്മായിമാരും ചങ്ങാതികളും അവിടെ  
 Appōrekku avaluṭe ammayimārum chaññāṭikalum aviṭe  
 By that time her aunts and friends and there

കാടിയെത്തി, അവളുടെ സങ്കടം കണ്ടു അവരെല്ലാം കൂടി  
 ōṭiyetti avaluṭe saṅgaṭam kaṇḍu avarellām kūṭi  
 ran-reached, her sorrow seen they all together

ഏങ്ങിക്കരയുവാൻ തുടങ്ങി. അതിന്നു ശേഷം അവിടെ എത്തിയ  
 ēñnikkarayuvān tuṭanni. Atinnu śesham aviṭe ettiya  
 to sigh and weep began. That after there that reached

അവളുടെ അച്ഛനും അവളുടെ കാരണവന്മാരും അവളുടെ  
 avaluṭe achchanum avaluṭe kāraṇavanmārum avaluṭe  
 her father and her uncles and her

സഹോദരന്മാരും കൂടി ഉച്ചത്തിൽ നിലവിളിച്ചാൻ തുടങ്ങി.  
 sōdaranmārum kūṭi uchchattil nilaviḷippān tuṭanni.  
 brothers and together loudly to weep began.

എന്നാൽ " ഇതിനെന്തു സംഗതി " എന്നും " ആരെപ്പറ്റിയാണു് "  
 Ennāl " itinendu saṁgati " ennum " āreppattiyāṇḍe  
 But " For this, what cause ? " or " whom about is

ഇങ്ങിനെ സങ്കടപ്പെടുന്നതു് " എന്നും ചോദിച്ചാൻ അവരിൽ  
 iṇṇine saṅgaṭappetunnatē " ennum chōḍippān avaril  
 such sorrowing ? " to ask, among them

ആകും തന്നെ ആലോചനയുണ്ടായില്ല. അപ്പോഴെങ്കിലും ആ  
 ārkkuṁ tanne ālōchanayunḍāyilla. Appōrekku ā  
 no one thought. By that time, that

രാജ്യത്തിലെ പ്രധാനി അവിടെ വന്നു വിവരം അന്വേഷിച്ചു  
 rājyattile pradhāni aviṭe vannu vivaram anvēshichchu-  
 country of chief there arrived particulars inquired

വെങ്കിലും, കഥയാണെന്നും മനസ്സിലായില്ല. പിന്നെ  
 vēṅgilum, kathayonnum manassilāyilla. pinne  
 though, real matter at all understood not. After that

പെൺകുട്ടിയൊക്കെ	വിവരം	ചോദിച്ചപ്പോൾ	അവളുടെ
penkuttiyōṭutanne	vivaram	chōdichchappōl	avaluṭe
<i>to girl herself</i>	<i>inquiry</i>	<i>made then,</i>	<i>(that) her</i>
മനോരാജ്യതാലാഞ്ച	അവൾ	കരഞ്ഞതെന്നു	അറിഞ്ഞു. ഇതു
manōrājyattālāṇṇe	aval	karaññatennu	ariññu. Itu
<i>imagination by</i>	<i>she</i>	<i>cried was</i>	<i>known. This</i>
കേട്ടപ്പോൾ അവരെല്ലാം	കൂടി	ചിരിക്കുക	മാത്രമായിരുന്നു
kēṭṭappōl avarellām	kūṭi	chirikkuka	mātramāyirunnu
<i>when heard</i>	<i>they all</i>	<i>together</i>	<i>laughing</i>
			<i>alone was</i>
ചെയ്തു.			
cheytatu.			
done.			

### THE SILLY WEAVER GIRL.

Weavers alone lived in a part of a village. One day a small weaver girl while sweeping the house thought thus: "My father and mother and all my relations belong to this place. Very good indeed it will be, if I were also married in this place and all of us always lived together here—But if I were married here,"—she continued to think,—“and a son was born for me and he sickened and died—Oh how my aunts and sisters and friends will come here and what a lamentation will there be about my son!” Thinking thus, she put the broom against the wall and began to weep. Thereupon her aunts and friends ran to that place and seeing her sorrow, they all began to groan and weep. Her father and her uncles and her brothers who reached there shortly after also began to weep. But none among them had the wit to inquire, “What is the cause of this?” or “about whom is this bewailing?” By that time the chief of that place arrived there and though he made inquiries, he did not understand anything at all of the real matter. After that, when the girl herself was asked, it was known that she cried on account of her imagination. When they heard this, they all burst out laughing.

[Nos. 146, 152 A.K.]

## KANARESE.

## THE PARABLE OF THE PRODIGAL SON.

ಒಬ್ಬನೊಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು. ಅವರಲ್ಲಿ  
 Obbānobba manuṣyanige ibbaru makkaḷiddaru. Avaralli  
*A certain man-to two sons-were. Them-in*  
 ಕಿರಿಯವನು ತಂದೆಗೆ — ಅಪ್ಪಾ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ  
 kiriyavanu tandege appā, āstiyalli nanage baratakka  
*the-younger father-to father-O, property-in me-to to-come-fit*  
 ಪಾಲನ್ನು ಕೊಡು ಎಂದು ಕೇಳಿಕೊಳ್ಳಲು ತಂದೆಯು ಒಡಕನ್ನು  
 pālannu koḍu endu kēḷikollālu tandeyu badukannu  
*share give saying asked-when the father living*  
 ಅವರಿಗೆ ಹಂಚಿಕೊಟ್ಟನು. ಸ್ವಲ್ಪ ದಿವಸದ ಮೇಲೆ ಆ ಕಿರೀ  
 avarige hañcikoṭṭānu. Svalpa divasada mēle ā kirī  
*them-to distributing-gave. A few of-days after the younger*  
 ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟುಹೋಗಿ, ಅಲ್ಲಿ  
 maganu ellā kūḍisikoṇḍu, dūradēśakke horatuhōgi, alli  
*son all having gathered, for-country-to having gone. there*  
 ದಹಂಗಳನಾಗಿ ಬದುಕಿ ತನ್ನ ಆಸ್ತಿಯನ್ನು  
 paṭiṅganāgi baduki tanna āstiyannu  
*of riotous living-having become having-lived his property*  
 ಸೂರೆವಾಡಿಬಿಟ್ಟನು. ಹೀಗೆ ಅವನು ಎಲ್ಲಾ ಹಾಳುಮಾಡಿಕೊಂಡ  
 sūremāḍibittānu. Hige avanu ellā hāḷumāḍikoṇḍa  
*squandered-having-made-left. Thus he all waste-mad*  
 ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿಲ್ಲಾ ಘೋರವಾದ ಒರ ಬಂದು  
 mēle ā dēśadallellā ghōravāda bara bandu  
*after, that land-in-all-over severe famine having come*  
 ಏನೂ ಗತಿಯಿಲ್ಲದವನಾದನು. ಆಗ ಅವನು ಹೋಗಿ ಆ  
 eṇū gatiyilladavanādanu. Āga avanu hōgi ā  
*whatever means without-became. Then he having-gone that*  
 ದೇಶದ ನಿವಾಸಿಗಳೊಳಗೆ ಒಬ್ಬನಲ್ಲಿ ಸೇರಿಕೊಂಡನು ; ಆ  
 dēśada nivāsigaḷoḷage obbanalli sērikoṇḍānu ; ā  
*country-of inhabitants-among one-in joined ; that*  
 ಮನುಷ್ಯನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವುದಕ್ಕೆ ಅವನನ್ನು ತನ್ನ  
 manuṣyanu handigaḷannu mēyisuvudakke avanannu tanna  
*man swine to feed him his*

ಹೊಲಗಳಿಗೆ	ಕಳುಹಿಸಿದನು.	ಹೀಗಿರಲಾಗಿ	ಅವನು	ಹಂದಿ
holagalige	kaḷuhisidanu.	Higiralāgi	avanu	handi
fields-to	sent.	Thus-becoming	he	pigs
ತಿನ್ನುತ್ತಿದ್ದ	ಕಾಯಿಗಳನ್ನಾದರೂ	ತಿಂದು	ಹಸಿವನ್ನು	
tinnuttidda	kāyigaḷannādarū	tindu	hasivannu	
eating-were	fruit (unripe) at least	eating	hunger	
ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು	ಆಕೆಪಟ್ಟನು ;	ಆದರೂ	ಯಾರೂ	ಅವನಿಗೆ
tīrisikollabēkendu	āsepattānu ;	ādarū	yārū	avanige
satisfy wanting to	desired ;	but	any one	him-to
ಕೊಡಲಿಲ್ಲ.	ಆಗ	ಅವನಿಗೆ	ಬುದ್ಧಿಬಂದು,	ಅವನು
koḍalilla.	Āga	avanige	buddhibandu	avanu
gave-not.	Then	him to	senses having come	he
ತಂದೆಯ	ಬಳಿಯಲ್ಲಿ	ಎಷ್ಟೋ	ಮಂದಿ	ಕೊಲಿಯಾಳುಗಳಿಗೆ
tandeya	baḷiyalli	eṣṭō	mandi	kūliyaḷugaḷige
of-father	near	how many	persons	hired servants-to
ಬೇಕಾದಷ್ಟು	ಆಹಾರವದೆ ;	ನಾನಾದರೂ	ಇಲ್ಲಿ	ಹಸಿವಿನಿಂದ
bēkādaṣṭu	āhāravade ;	nānādarō	illi	hasivininda
wanted-so much	food is	I-but	here	hunger-from
ಸಾಯುತ್ತಾನೆ.	ನಾನು	ಎದ್ದು	ನನ್ನ	ತಂದೆಯ
sāyuttēne.	Nānu	eddu	nanna	tandeya
die.	I	having-arisen	my	of-father
ಹೋಗಿ	ಅವನಿಗೆ—ಅಪ್ಪಾ,	ಪರಲೋಕಕ್ಕೆ	ವಿರೋಧವಾಗಿಯೂ	
hōgi	avanige—appā,	paraḷōkakke	virōdhavāgiyū	
having-gone	him-to—father-O,	Heaven-to	contrary-having-come-and	
ನಿನ್ನ	ಮುಂದೆಯೂ	ಪಾಪಮಾಡಿದ್ದೇನೆ ;	ಇನ್ನು	ನಾನು
ninna	mundeyū	pāpamāḍiddhēne ;	innu	nānu
of-thee	before-and	sin-having-done-am :	still	I
ಮಗನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ	ಯೋಗ್ಯನಲ್ಲ ;	ನನ್ನನ್ನು	ನಿನ್ನ	
maganenisikolluvadakke	yōgyanalla ;	nannannu	ninna	
son-called-to be	fit-man-am-not ;	me	thy	
ಕೊಲಿಯಾಳುಗಳಲ್ಲಿ	ಒಬ್ಬನಂತೆ	ಮಾಡು	ಎಂದು	ಹೇಳುವೆನು
kūliyaḷugaḷalli	obbanante	māḍu	endu	hēḷuvēnu
hireḍ servants among	one-like	make	so	I-will-say
ಅಂದುಕೊಂಡು,	ಎದ್ದು	ತನ್ನ	ತಂದೆಯ	ಕಡೆಗೆ
andukonḍu,	eddu	tanna	tandeya	kāḍege
having-said,	having arisen	his	of-father	towards
				came.

ಅವನು ಇನ್ನೂ ದೂರದಲ್ಲಿರುವಾಗ ಅವನ ತಂದೆಯು ಅವನನ್ನು  
 Avanu innū dūradalliruvāga avana tandeyu avanannu  
*He yet distance-at-was-then his father him*

ಕಂಡು, ಕನಿಕರಪಟ್ಟು ಓಡಿಬಂದು ಅವನ ಕೊರಳನ್ನು  
 kaṇḍu, kanikarapaṭṭu ṛḍibandu avana koraḷannu  
*having-seen having-pitied having run-having-come his neck*

ಅಪ್ಪಿಕೊಂಡು ಅವನಿಗೆ ಬಹಳವಾಗಿ ಮುದ್ದಿಟ್ಟನು. ಆದರೂ  
 appikoṇḍu avanige bahaḷavāgi muddiṭṭanu. Adarū  
*having embraced him-to profusely kissed. Still*

ಮಗನು ಅವನಿಗೆ—ಅಪ್ಪಾ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ  
 maganu avanige—appā, paralōkakke virōdhavāgiyū  
*the-son him-to father-O, Heaven-to contrary-having-become also*

ನಿನ್ನ ಮುಂದೆಯೂ ಪಾಪಮಾಡಿದ್ದೇನೆ; ಇನ್ನು ನಾನು ನಿನ್ನ  
 ninna mundeyū pāpamaḍiddhēne; innu nā nu ninna  
*of the before-also sin-having-done-I-am; still I thy*

ಮಗನೇನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಯೋಗ್ಯರಲ್ಲ ಎಂದು ಹೇಳಲು,  
 maganenisisikolluvadakke yōgyanalla endu hēḷalu  
*son-called-to-be fit-man-am-not so said-when*

ತಂದೆಯು ತನ್ನ ಆಳುಗಳಿಗೆ—ಶ್ರೇಷ್ಠವಾದ ನಿಲುವಂಗಿಯನ್ನು ತಟ್ಟನೆ  
 tandeyu tanna āḷugalige—śrēṣṭhavāda niluvaṅgiyannu taṭṭane  
*the-father his servants-to—best-being robe at once*

ತಂದು ಇವನಿಗೆ ತೊಡಿಸಿರಿ; ಇವನ ಕೈಗೆ ಉಂಗುರವನ್ನು  
 tandu ivanige toḍisiri; ivana kaige uṅguravannu  
*having-brought him-to put-on; his hand-to ring*

ಇಡಿದಿರಿ; ಕಾಲಿಗೆ ಜೋಡು ಮೆಟ್ಟಿಸಿರಿ; ಕೊಬ್ಬಿಸಿದ ಆ ಕರುವನ್ನು  
 idiri; kālige jōḍu meṭṭisiri; kobbisida ā karuvannu  
*put; feet-to shoes put on; fattened that calf*

ತಂದು ಕೊಯ್ಯಿರಿ; ಹಬ್ಬಮಾಡೋಣ, ಉಲ್ಲಾಸಪಡೆಯೋಣ. ಈ ನನ್ನ  
 tandu kōyyiri; habbamāḍōṇa, ullāsapadeyōṇa. Ī nanna  
*having-brought cut; feast-et-us merry-let-us be. This my*

ಮಗನು ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು;  
 maganu sattavanāgiddanu, tirigi baduki bandanu  
*son dead-man-was. again alive-become came*

ಪೊಲಿಯಾಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು. ಆಗ ಅವರು  
 pōliyaḡiddanu, sikkidanu endu hēḷidanu. Aga avaru  
*astory-having-become-was is-found so said. Then they*

ಉಲ್ಲಾಸಪಡುವುದಕ್ಕೆ ತೊಡಗಿದರು. ಆದರೆ ಅವನ ಹಿರಿಯನು  
 ullāṣapaḍuvudakke toḍagidaru. Ādare avana hirīmaganu  
*merry-to-become they-began. But his elder-son*  
 ಹೊಲದಲ್ಲಿತ್ತು. ಅವನು ಮನೆಯ ಹತ್ತಿರಕ್ಕೆ ಬರುತ್ತಿರು  
 holadallidḍanu. Avanu maneya hattahattarakke baruttiru-  
*field-in-was. He of-house near-near-to coming-was-*  
 ವಾಗ ವಾದ್ಯನರ್ತನಗಳನ್ನು ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು  
 vāga vāḍyanartanagaḷannu kēḷi, āḷugaḷalli obbanannu  
*when singing-dancing having-heard servants-in one*  
 ತನ್ನ ಬಳಿಗೆ ಕರೆದು—ಇದೇನು ಎಂದು ವಿಚಾರಿಸಿದನು.  
 tanna baḷige karedu—idēnu endu vichārisidanu  
*his near-to having-called this-what having-said enquired.*  
 ಆಳು ಅವನಿಗೆ—ನಿನ್ನ ತಮ್ಮ ಬಂದಿದ್ದಾನೆ ; ಅವನು  
 Āḷu avanige-ninna tamma bandiddhāne ; avanu  
*The-servant him-to—thy younger-brother having-come-is ; he*  
 ಸುರಕ್ಷಿತವಾಗಿ ಬಂದದ್ದರಿಂದ ನಿನ್ನ ತಂದೆಯು ಆ  
 surakṣitavāgi bandaddarinda ninna tandeyu a  
*safe-having-become having-come-therefore thy father that*  
 ಕೊಚ್ಚಿಸಿದ ಕರಾವನ್ನು ಕೊಯ್ದಿದ್ದಾನೆ ಎಂದು ಹೇಳಿದನು.  
 kobbisida karuvannu koysiddhāne endu hēḷidanu.  
*fatted calf having-caused-to-cut-is so said.*  
 ಇದನ್ನು ಕೇಳಿ ಅವನಿಗೆ ಸಿಟ್ಟುಬಂದು ಒಳಕ್ಕೆ  
 Idannu kēḷi avanige siṭṭubandu oḷakke  
*This having-heard him-to anger-having-came inside*  
 ಹೋಗಲೊಲ್ಲದೆ ಇದ್ದನು. ಆಗ ಅವನ ತಂದೆಯು ಹೊರಗೆ  
 hōgalollade idḍanu. Āga avana tandeyu horage  
*to-go-not-willing was. Then his father outside*  
 ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು. ಆದರೆ ಅವನು ತನ್ನ  
 bandu avanannu bēḍikonḍanu. Ādare avanu tanna  
*having-come him entreated. But he his*  
 ತಂದೆಗೆ—ನೋಡು, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ಸೇವೆ ಮಾಡಿದ್ದೇನೆ,  
 tandege—nōḍu iṣṭu varuṣa ninage sēve maḍiddēne  
*father-to—took, so-many year thee-to service having-made-am*  
 ಮತ್ತು ನಾನು ನಿನ್ನ ಬಂದದ್ದನ್ನೇನಾದರೂ ಎಂದೂ  
 mattu nānu ninna ondappaṇeyannādarū endu  
*and I thy one-order-even at-any-time*

ಮಿರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನ.ಪು ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ  
 mīralilla ādagyū nānu nanna snēhitara saṅgaḍa  
*transgressed not ; yet I my of-friends with*  
 ಉಲ್ಲಾಸಪಡುವದಕ್ಕಾಗಿ ನೀನು ಎಂದೂ ನನಗೆ ಒಂದೂ ಹದನ್ನ  
 ullāsapaduvudakkāgi nīnu endū nanage ondu ādannā  
*merry-to-become then at any-time me-to one-ever goat-*  
 ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳೆಯರನ್ನು ಕಬ್ಬುಕೊಂಡು ನಿನ್ನ  
 darū kōḍalilla. Ādare sūleyarannu kaṭṭikoṇḍu ninna  
*even givest-not. But harlots attached-having-become thy*  
 ಬದುಕನ್ನು ನಂಗಿಬಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಕೊಬ್ಬಿಸಿದ  
 badukkannu nuṅgibitta ī ninna maganu bandāga, kobbisida  
*living having-swallowed-up this thy son come-when fatted*  
 ಕರುವನ್ನು ಇವನಿಗೆ ಕೊಯ್ಯದಿ ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. ಅದಕ್ಕೆ  
 karuvannu ivanige koysidi endu uttarakoṭṭanu. Adakke  
*calf him-to cut-caused-to-be so answer-gave. That-to*  
 ತಂದೆಯು—ಕಂದಾ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದಿರಿ,  
 tandeyu—kandā, nīnu yāvāgalū nanna saṅgaḍa iddhī  
*the-father—child-O, thou always of-me with art,*  
 ಮತ್ತು ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ. ಆದರೆ ಉಲ್ಲಾಸಪಡುವದೂ ಸಂತೋಷ  
 mattu nannadellā ninnadē. Ādare ullāsapaduvadū santōṣa-  
*and mine-all thine-only. But merriment-to-feel-and joy-to-*  
 ಗೊಳಿಸದೂ ನ್ಯಾಯವಾದದ್ದೇ ; ಯಾಕಂದರೆ ಈ ನಿನ್ನ ತಮ್ಮ  
 golluvadū nyāyavādaddē ; yākandare ī ninna tamma  
*feel-and just-was-only ; why-if-you-say this thy younger-brother*  
 ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು ; ಪೊಲಿಯಾ  
 sattavanāgiddanu, tirigi baduki bandanu ; pōliyā-  
*dead-man-was, again alive-become came astray-having-*  
 ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು.  
 giddanu sikkidanu endu hēḷidanu.  
*become-was, found-is so said.*



[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY  
PUNISHED.

ಒಂ ಪೂರಲ್ಲಿ	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	ಅಂತ	ಇಬ್ಬರಾ
Ondūralli	Subuddhi	Durbuddhi	anta	ibbaru
<i>In a country</i>	<i>Subuddhi</i>	<i>Durbuddhi</i>	<i>known as</i>	<i>two</i>
ಸ್ನೇಹಿತರಿದ್ದರಾ.	ಇವರಿಬ್ಬರಾ	ವಂದೂರ	ದೇಶಕ್ಕೆ	ಹೋಗಿ
snēhitariddaru.	Ivaribbaru	vandūra	dēśakke	hōgi
<i>friends lived.</i>	<i>These two</i>	<i>a far off</i>	<i>to country</i>	<i>having gone</i>
ವ್ಯಾಪಾರ ಮಾಡಿ	ತಂಬ	ದುಡ್ಡು	ಸಂಪಾದಿಸಿ	ತಮ್ಮೂರಿಗೆ
vyāpāra mādi	tumba	duḍḍu	sampādisi	tammūrige
<i>traded</i>	<i>much</i>	<i>wealth</i>	<i>amassing</i>	<i>to their native country</i>
ಹಿಂತಿರುಗಿದರಾ.	ಊರು	ಹತ್ತಿರ	ಸಿಕ್ಕಿದಾಗ	ದುರ್ಬುದ್ಧಿ
hintirigidaru.	Ūru	hattira	sikkidāga	Durbuddhi
<i>returned</i>	<i>Native country</i>	<i>near when</i>	<i>approached</i>	<i>Durbuddhi</i>
ಹೇಳಿದಾ	ನೋಡು	ಸುಬುದ್ಧಿ	ನಾವು	ಸಂಪಾದಿಸಿರೊಡ್ಡುಲ್ಲಾ ಈ
hēlida	nōḍu,	Subuddhi,	nāvu	sampādisirōḍḍella
<i>said</i>	<i>look</i>	<i>Subuddhi</i>	<i>we</i>	<i>all the amassed wealth this</i>
ದೊಡ್ಡ	ಅಲದ	ಮರದ	ಕೆಳಗೆ	ಹೂತು ಬಿಡೋಣ.
dōḍḍa	ālada	marada	keḷage	hūtu biḍōṇa.
<i>big</i>	<i>banian</i>	<i>tree under the</i>	<i>bury</i>	<i>let us.</i>
ಇಬ್ಬರೂ	ಬಂದು	ನಮ್ಮ	ನಮ್ಮ	ಭಾಗ ತೋಗೊಳ್ಳೋಣ
ibbaru	bandu	namma	namma	bhāga togollōṇa.
<i>both</i>	<i>come</i>	<i>our</i>	<i>respective share</i>	<i>let us take,</i>
ಇದಕ್ಕೊಪ್ಪಿದ.	ಇಬ್ಬರೂ	ಹಳ್ಳತೋಡಿ	ಗಂಟನ್ನು	ಹೂತಿಟ್ಟರಾ.
idakkoppida.	Ibbaru	hallatōḍi	gaṇṭanna	hūtiṭṭaru.
<i>agreed to this.</i>	<i>Both of them</i>	<i>dug a pit</i>	<i>treasure</i>	<i>buried.</i>
ದುರ್ಬುದ್ಧಿ	ರಾತ್ರಿ	ಎದ್ದು	ಬಂದು,	ಗಂಟನ್ನು
Durbuddhi	rātre	eddu	bandu,	gaṇṭanna
<i>Durbuddhi</i>	<i>in the night</i>	<i>having got up</i>	<i>having come</i>	<i>the treasure</i>
ತೋಗೊಂಡು	ಹೊರಟುಹೋಗಿ,	ಮಾರನೇದಿವನ	“	ಗಂಟನ್ನು
togonḍu	horatuhōgi,	māranēdivasa	gaṇṭannu	
<i>having taken (and)</i>	<i>gone away,</i>	<i>next day</i>	<i>the treasure</i>	
ಸುಬುದ್ಧಿಯೇ	ಕದ್ದು	ಗೊಂಡು	ಹೋಗಿದಾನೆ”	ಅಂತ
Sudbuddhiyē	kaddugonḍu	hōgidāne	anta	ūrella
<i>subuddhi himself</i>	<i>having stolen</i>	<i>gone away</i>	<i>thus</i>	<i>throughout the country</i>

ಪುಕಾರ ಹುಟ್ಟಿಸಿದ. ಮತ್ತು ತನ್ನ ಮುದಿ ತಂದೆಗೆ ಹೀಗೆ  
 pukāra huttisida. Mattu tanna mudi tandege hige  
 rumour spread. And his old to father thus  
 ಹೇಳಿಕೊಟ್ಟ " ನೀನು ಮರದ ಪೊಟರೇಲಿ ಹೊಕ್ಕೊಂಡಿರು  
 hēlukōṭṭa, "Nīnu marada poṭarēli hokkoṇḍiru.  
 instructed " You of the tree in the hollow be hiding.

ನ್ಯಾಯಾಧಿಪತಿಯು ಯಾರು ಗಂಟು ಕದ್ದರು ಅಂತ ಕೇಳಿದಾಗ  
 Nyāyādhipatiyu yāru gaṇṭu kaddaru anta kēḷidāga  
 The Judge who the treasure stole thus when asked  
 ಸುಬುದ್ಧಿಯೇ ಸುಬುದ್ಧಿಯೇ ಕದ್ದುಗೊಂಡು ಹೋದ ಅಂತ  
 Subuddhiyē Subuddhiyē kaddugōṇḍu hōda anta  
 subuddhi himself subuddhi himself having stolen gone thus

ಕೂಕ್ಕೊ. ನ್ಯಾಯಾಧಿಪತಿ ದಂಡು ದಾಳು ಸ.ಬುದ್ಧಿ ದುರ್ಬುದ್ಧಿ  
 kūkko. Nyāyādhipati, daṇḍu, ḍālu, Subuddhi, Durbuddhi  
 cry out The Judge army retinue Subuddhi Durbuddhi  
 ಎಲ್ಲರೂ ಮರದ ಹತ್ತಿರ ಬಂದರು. ದುರ್ಬುದ್ಧಿಯು " ಬೇಕಾದರೆ  
 ellarū marada hattira bandarū. Durbuddhiyu, "Bēkāḍare  
 all tree near the arrived. Durbuddhi "If necessary

ಮರನ್ನೇ ಸಾಕ್ಷಿಯಾಗಿ ಕೇಳಿ ಯಾರು ಕದ್ದರು? ಅಂತ ಅಂತ  
 marannē sākṣiyāgi kēḷi, yāru kaddaru anta" anta  
 tree itself as a witness ask who stole? thus thus

ನ್ಯಾಯಾಧಿಪತಿಗೆ ಹೇಳಿದ. ಹೇಗೆಯೇ ಅವನು ಕೇಳಿದಾಗ ಮರದ  
 Nyāyādhipatige hēḷida. Hāgeyē avanu kēḷidāga marada  
 to the judge told. So he when asked of the tree

ಪೊಟರೆ ವೊಳಗಿಂದ " ಸುಬುದ್ಧಿಯೇ " ಸುಬುದ್ಧಿಯೇ ಅಂತ  
 poṭare voḷaginda "Subuddhiyē" Subuddhiyē anta  
 hollow from inside Subuddhi himself Subuddhi himself thus

ಧ್ವನಿ ಬಂತು ಎಲ್ಲರೂ ಆಶ್ಚರ್ಯದಿಂದ ಮೂಗಿನಮೇಲೆ  
 dhvani bantu ellarū āścharyadinda mūginamēle  
 voice came all with surprise on the nose

ಕೈಇಟ್ಟುಕೊಂಡು ಸುಬುದ್ಧಿ ಮಖನೇ ನೋಡತಾ ಇದ್ದರು. ಆದರೆ  
 kaiittukōṇḍu, Subuddhi makhanē nōḍatā iddaru. Ādare  
 having put the hand Subuddhi's face observing were. But

ನ್ಯಾಯಾಧಿಪತಿಯು ಒಂದು ಸ್ವಲ್ಪ ವೊಣ ಹುಲ್ಲಿಗೆ ಬೆಂಕಿ  
 Nyāyādhipatiyu ondu svalpa voṇa hullige beṅki  
 the Judge a little dry to straw fire

ಹಚ್ಚಿ	ಮರದ	ಪೊಟರೆಲಿ	ಇಟ್ಟ.	ಒಳಗಿದ್ದ
hachchi	marada	potareli	itta.	Olagidda
having set	of the tree	in the hollow	placed	who was insiae
ಮುದ್ರಕನಾದ	ದುರ್ಬುದ್ಧಿಯ	ತಂದೆಯು	ಹೊಗೆಯನ್ನು	ತಡೆಯಲಾರದೆ
mudukanāda	Durbuddhiya	tandeyu	hogeYannu	tadeyalārade
who was old	Durbuddhi's	father	the smoke	being not able to bear
“ ಸತ್ತೆ,	ಸತ್ತೆ ”	ಅಂತ	ಹೊರಗೆ	ಬಂದನು.
“ Satte	satte ”	anta	horage	bandanu.
I am dead	I am dead	thus	out	came
ಕೆಟ್ಟ	ನಡತೆಯು	ಎಲ್ಲರಿಗೂ	ಗೊತ್ತಾಯಿತು.	ನ್ಯಾಯಾಧಿಪತಿಯು
ketta	naḍateyu	ellarigū	gottāyitu.	Nyāyādhīpatiyua
wicked	character	to all	was known.	The Judge
ಸುಬುದ್ಧಿಗೆ	ಅವನ	ಹಣವನ್ನು	ಕೊಡಿಸಿದನು.	
Subuddhige	avana	haṇavannu	kodisidanu.	
to subuddhi	his	money	caused to be given.	

## TRANSLATION.

There lived in a town two friends by name Subuddhi and Durbuddhi. Both of them went to a far off country for trading and after amassing much wealth, returned to their native town. As they approached their town Durbuddhi said, “Lo, Subuddhi, let us bury all our wealth under this big banian tree. Whenever necessary, let us come here and take our respective shares”. Subuddhi agreed to this and both of them dug a pit and buried the wealth.

Durbuddhi came in the night, and made away with the treasure. Next morning, he spread a rumour in the town, “Subuddhi himself has stolen the treasure,” and said to his father, “Be hiding in the hollow of the tree. When the Judge enquires as to who stole the wealth, cry aloud that it was Subuddhi that stole the wealth.”

The Judge, army, retinue, Subuddhi and Durbuddhi came near the tree. Durbuddhi said to the Judge, “If necessary, you may ask this tree as a witness as to who stole the wealth.” When the Judge did so, a voice “It is Subuddhi” was heard from the tree. All were surprised and gazed at Subuddhi. But the Judge put some hay into the hollow of the tree and set fire to it. Durbuddhi's old father, unable to bear the smoke, came out crying “I am dying, I am dying.” Durbuddhi's wickedness became public. The Judge had Subuddhi's wealth restored to him.

[No. 159 A.K.]

## TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

## THE KING AND THE MARGOSA SEED.

అనగా, అనగా ఒక రాజు రాజులకు పని తక్కువ  
 Anagā, anagā oka rāju. Rājulaku pani takkuva  
*Having said, having said one king. For kings work less*  
 చలచిత్రము ఎక్కువ కాదా? ఆయనికి ఒకనాడు  
 chalachittamu ekkuva kādaṇḍi? Ayaniki okanāḍu  
*fickle mindedness more is it not, sir? To him one day*  
 తియ్యటి వేప కాయలను కాపించాలని బుద్ధి పుట్టింది.  
 tiyyaṭi vēpa kāyalanu kāpinchālani budhdhi puṭṭindi.  
*sweet margosa nuts to produce a thought arose.*  
 రాజుగారు తలుచుకుంటే తక్కువమిటి కనుక. ఒక వేప  
 Rājugaru taluchukuntē takkuvēmiṭi, kanuka. Oka vēpa  
*Rajugaru if thinks what is wanting, therefore. One margosa*  
 విత్తనాన్ని తెప్పించారు. దానికి తమ అంతఃపురములో  
 vittanānni teppinchāru. Dāniki tama amtahpuramulō  
*seed brought. For it his in the inner chamber*  
 ప్రత్యేకముగా చక్కెరతో ఒక పాదు చేయించి అందులో దాన్ని  
 pratyekamugā chakkeratō oka padu chēyinchī, andulō dānni  
*especially with sugar one bed having made, therein it*  
 నాటారు. ప్రతిరోజు దానికి పాలు పోసి పెంచేవారు.  
 naṭāru. Pratiroju dāniki pālu pōsi penchēvāru.  
*planted. Every day to it milk poured used to rear.*  
 కొన్నాళ్లు అయ్యేటప్పటికి అది తనము పెద్ద చెట్టయి,  
 Konnallu ayyēṭappāṭiki ā vittanamū pedda cheṭṭayi,  
*Some days after that seed big tree became,*  
 పువ్వులు, పిండెలు, కాయలు తోటి నిండి ఉంది. రాజుగారు  
 puvvulu, pindelu, kāyalu tōṭi nīndi unḍi. Rājugaru  
*flowers, tender fruit, nuts with full is. Rajugaru*  
 ఆ చెట్టు కాయలు బహు తియ్యగా ఉండును అనుకొని, ఒక  
 ā cheṭṭu kāyalu bahu tiyyagā unḍunu anukoni, oka  
*that tree nuts very sweet will be having thought one*  
 కాయ తెప్పించి నోళ్లో వేసుకొన్నారు. తికితడు,  
 kāya teppinchi noṭṭo vesukonnāru. Tipi lēdu,  
*nut having brought in the mouth put. Sweetness no,*  
 విమిలేడు సరేకదా, రామ! రామ! నోరు అంతా చేడు  
 ēmi lēdu sarekāda, Rāma! Rāma! nōru antā chēdu  
*anything no not only, Rama! Rama! mouth all bitter*

విషం అయిపోయిందండి. కనుక, దుర్జనులు సజ్జనుల  
*visham ayipōyindaṇḍi. Kanuka, durjanulu sajjanula*  
*poison became, sir. Therefore, wicked persons good persons'*  
 సహవాసము ఎంతచేసినా వారి దుర్గుణాలు  
*sahavāsamu entachēsina, vāri durguṇalu*  
*company how much may make, their wicked qualities*  
 దుర్గుణాల్లాగే ఉంటాయి, కాని మారవు, బాబూ! అందుకే,  
*durguṇallāgē unṭayi, kāni māravu, bābū! Andukē,*  
*like wicked qualities will remain, but will not change, sir! Therefore,*  
 “కనకపు సింహాసనమున శునకము గూర్చుండబెట్టి  
*kanakapu simhāsanamuna śunakamu gūrchundabēṭṭi.*  
*golden throne upon dog having seated.*  
 శుభలగ్నమునందు ఒసరిగ పట్టుము గట్టిన, వెనుకటి  
*Śubhalagnamunaṇḍu onaraga paṭṭamu gaṭṭina, venukaṭi*  
*auspicious time nicely crowned though, past*  
 గుణమేల మాను వివరా సుమతి! ” అని వేమన్న  
*guṇamēla mānu vinarā sumati ani Vēmanṇa*  
*quality why will give up? hear, good-minded one! so, vemanna*  
 గారు చెప్పినాడు. అంతే!  
*gāru cheppinaḍu. antē!*  
 garu said. That's all!

### GODAVARI TELUGU.

#### THE KING AND THE MARGOSA SEED.

Once upon a time, there was a king. As kings have little work to do, they will be very fickle-minded. Such being the case, one day the king took it into his head to produce a sweet margosa fruit. Everything would be forthcoming, if the king wills it. He, therefore, took a margosa seed, made for it a special bed of sugar in his palace, planted it therein, and fed it with milk every day. After some time, the seed grew into a tree and was full of flowers and fruit. Hoping that its fruit would be sweet, the king took it and put it into his mouth. The fruit was not sweet at all, but was as bitter as poison. The moral, therefore, is that wicked people will never give up their wickedness, however much they may associate with good persons. It is why poet Vemana has said, “Hear! O good-minded man! Though crowned and seated on a golden throne on an auspicious occasion, how can a dog give up its former nature?”

[No. 160 A.K.]

## PAṬNŪLI

## THE PARABLE OF THE PRODIGAL SON.

Onṭya gāmu uṇṭa mhoṭṭa prabhu hodes. Teka di  
*A village a big lord there was. He two*  
 betan hodies. Nanha bada ayogudu. Mhotta  
*sons had younger son bad Elder*  
 bada yogudu. uṇṭaḍi dinnām nanha bada  
*son good one day younger boy*  
 bapjoval je moka dena sēttu āsti vatakaddida  
*father going me to be given property distribute*  
 menus. Teka bāp manastāntana sottu  
*give. To that father (honorific) property*  
 vatakaddidas. Ti sottu khalli dudūr gāmak  
*accordingly distributed. That property taking distant village*  
 jēḍas. Jēgan ti sottu durvishayamkam vaiskeri  
*departed. Going that property on evil ways spent*  
 sottaṣki javattugas. Isarhata tīgāmu pancham  
*all wealth squandered. In this condition that village famine*  
 audas. Eka hātak bhātik mella keshtam  
*stricken. He for food food very much difficulty*  
 hoyiya. Onṭaḍi dinnām onṭya mhoṭṭa duddu kerijauval  
*became. One day a big lord going*  
 jī kāmukh taule menus. Tena eka dukhar chauratak  
*work engaged for. He him pigs graze*  
 taulas. Onṭaḍi dukhar chaurata velu teka takatta  
*engaged. One pig while grazing to it given*  
 koṇḍati havāyi meni hantadi. Teka malla keshtam  
*bran eat thought. Even that eat difficult*  
 hoyiya. Isarhata tena handullarasi kayi menati "ha  
*became. At this stage he thought himself thus. He*  
 mora bap jauval ikkaki kamkettan rāyi sugōmkan  
*my father to any number workmen how comfortable*  
 bhātjaumarias. Mi eṭṭ ikka keshtam kan bhāt jamna  
*living. I here so much troubles maintain myself*

hōres. Mi attati more bapjauā je mi dēvuku  
*have to. I at least now my to father going I to God*  
 pāp ketiya, toka malla pāpketiya, aṭṭangut toṛa  
*have sinned, to you sinned, hereafter your*  
 bada mellatak pātra naha. Tekahālim moku oṇṭya  
*son to say deserve not. Therefore me a*  
 kāmketṭagan tṭaule kabanna. settameni mannip  
*labourer consider protect, thus pardon*  
 mailānllameni haudalli nikili bāpjaual avas.  
*to beseech thus thought without knowing to father came*  
 Ēṭ. bāp-manastāntana beḍa dudūram avariya sēdi  
*Here father son at a distance coming seeing*  
 dhamiji betak konjalli mātir bisallas. Ṭeval  
*running son embracing in lap made sit. Then*  
 beta "bā mi toḷlo pāpketiya dēvuku pāpketiya  
*son jather I to you sinned God sinned.*  
 Tekahāli toṛa beṭa mellatak yōgyta naha  
*So your son consider deserve not.*  
 Tekhālim moke oṇṭya kāmketṭakan handalli moko  
*Therefore me a labourer take me*  
 kapatantayaya, Meṇathaking bāp oṇṭya kāmketṭak  
*protect when (this) said father a cooly*  
 bovi betak hātauk muddi payñrik chepuni tayili  
*called son fingers rings legs anklets put*  
 bolli aumanas.  
*bring.*

Tentus dinnām beṭa autes meni oṇṭya dutāk  
*That day son come thus a calf*  
 morati jaman ghalas. Iserhata mhoṭṭa bheta  
*killed feast prepared. Thus elder boy*  
 potgyaṭuk jili avattavēl ghomma sēṭta aḍāmbāram  
*field gone returning home in preparations*  
 seiti kāyi viśesh meni pusas. Teka tenu  
*seeing what special thus asked. To that they*  
 bā tore bhāi autryahālum jomanghalariya meni  
*appa your brother has come feasting thus*  
 menasen. Tiya aiyikidigiu 'ghomma jānātuk vīturum  
*said. That after hearing home going without in street*

hibbirihiḍas, telliya eiginipōṭṭi bāp dhāmi avi beṭak  
*remained, that hearing father running coming son*  
 banuvāsu. Teka beṭa bā mi ikkake takan rehē.  
*called. To that son father I many a day your remained.*  
 Moka oṇṭya bhentupilla malla diyani, gāmuje sottu  
*Me a lamb even not given, village going wealth*  
 aske javatti avattake auska mhoṭṭa duḍāk morāṭi.  
*all squandered him a big calf killed*  
 joman dholarus. Teka bāp, "beṭa kayigi sottu javatti  
*feasted. To that father, son, somehow wealth squandered*  
 autiya. Aṭṭa ami kapaṇṇattak meki kōn kapuḍan  
*came. Hereafter we protect them who will protect*  
 Tekahālim amis kapanna sētte, meni teka mella  
*Therefor we protect must, thus him said*  
 samatānkeri bheṭak bolli jiyas.  
*explanation son taking went.*

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[No. 161 A.K.]

## PAṬNŪLI—A STORY.

Oṇṭya gāmu oṇṭya mhoṭṭa mudurali hodeas. Tella  
*A village a big merchant there-was. He*  
 di beḍān hodeas. Tevām mhoṭṭa beḍa āsti aski  
*two sons had. of the two big son wealth all*  
 veyas kerathanagan se. Oṇṭya dinnām nanha beḍa  
*squander spend thrift was. One day younger son*  
 māijōvalje, Ambā gehairnu jeljarus meni menus. Teval  
*mother-going, mother house burning thus said. At-that*  
 mhoṭṭa beḍa ghommu sēttu sottu aski halli dhamijadus.  
*big son house in wealth all taking ran-away.*  
 Nanha beḍa maihollo sēttu prēvuku maik tukalli  
*Younger son mother-on remaining affection mother carrying*  
 dhamijas. Mhoṭṭa beḍa sottu halli oṇṭya rānuvāt  
*went. Big son wealth taking a forest-way*  
 jāthavēl vāṭum choḍḍān avi tēka joval sētte sottu  
*going on-the-way thieves came him with wealth*  
 aski khalli ghahāmtaki dhaḍḍuḍasun. Tella vāṭum  
*all taking beating (him) drove-away. The same way*  
 nanha beḍa maik tukalli bolli avariya choḍḍān ṣēṭti  
*younger son mother carrying coming thieves seeing*  
 ena kōṇkei oṇṭya mhoṭṭa daurik tukalli bolli  
*this-man some a big old-woman-taking*  
 avaras ena kōṇ daviki kalāni. Meni tibaḍka javalje  
*coming this-man what god not known. Thus that boy going to,*  
 bā iya vāṭum rovvati-mutul tora sōnnus oṇṭya beḍka  
*appa this way short-while-ago you like a boy*  
 sommun khalli aviyas ami telliya aski khalli teka  
*wealth taking came we that all taking he*  
 daḍḍitya. Tu kōṇ meni puṣāssun. Teka tī beḍka, ba  
*drove-away. You who thus asked. To-that the boy, appa*  
 auriya gāmū ghehārnū jeljeya mi auriya ambaku  
*our village house was-burnt I my mother*  
 tukalli bolli avariya lekutha gāmuk jātak kōṇ vāt  
*taking coming neighbouring village going what way*

meni pussas. Teka choḍḍān sottu aski halli bedka  
*thus asked. To that thieves wealth all taking boy*  
 jaualji ba dheher elluja sottu aski khalli lekutha  
*going-to, appa here this wealth all taking neighbouring*  
 gāmu je jeevu, meni sangathi tautus dinnam ontiya  
*village going remain, thus saying that day a*  
 mhoṭṭa joman ghalasun. Joman jounti lekutha  
*big feast prepared. Feast after-feasting neighbouring*  
 gāmuk je-jivar-hāsan. Isarhata mhoṭṭa bedka  
*village going-remaining. Thus-being elder son*  
 ghāmpoṭṭi āspatrinumje bara-kalli sontam gāmu je  
*bruised going-to-hospital treating own village going,*  
 mai kōṣa meni ussas. Teka tēṭ sēttanu ba  
*mother where thus enquired. To-that there people-living appa*  
 tura beḍka tura amba isan gāmu ji-jevariyas,  
*your brother your mother certain village gone-residing,*  
 meni menusun. Uḍeena ti badka māi sēṭṭa gāmu  
*thus said. At-once that boy mother living village*  
 jās. Tēka māi beḍa pirinja-hāl bhelli vichārkan  
*went. There mother son separated-from very-much anxious*  
 rahās. Teval beta dhami avas. "Mai" bedak uḍena  
*remained. Then son running came. mother son at once*  
 bolli avi taulasan-teval. Nanha beda data  
*crying coming entertained. Younger son elder-brother*  
 jaualje sottu aski kōse mani pussas. Teka beḍka,  
*coming wealth all where thus asked. To-that boy,*  
 ba sottu aski choḍḍān vāṭum hani khalliṭya  
*appa wealth all thieves on-the-way beaten robbed-away*  
 meni menus. Tella manha bedka data atangut  
*thus said. On-this younger son brother at least-hereafter*  
 ontiya teka mos-kenna meni hanta-honameni-menus. Teka  
*nobody deceiving thus do-not-think. There*  
 palcha aski sugōnkan jivasun.  
*lafter all comfortably lived.*

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## TRANSLATION.

In a village there lived a rich merchant who had two sons. The elder son was a spendthrift. One day the house caught fire when the younger son, out of affection for his mother, saved her from the fire, and left the village carrying the mother on his shoulders. Meanwhile the elder son had fled taking all the wealth of the house. On the way thieves waylaid him and carried away all the money after inflicting severe injuries. The younger son passed the same way and the thieves seeing him carrying an old woman took him for some god, and out of reverence placed in his hands all their booty. He soon reached a neighbouring village. The elder son after his encounter with the thieves returned to his native village and, on enquiring after his mother and brother, was directed to the village where they had gone. The younger boy asked his brother what had become of all their wealth, to which he replied that the thieves robbed him on the way. He was thereupon warned that thereafter he should not think of deceiving anybody, and all lived happily.

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[No. 162 A.K.]

## MARĀTHĪ

## THE PARABLE OF THE PRODIGAL SON.

येक मणुश्याला दोगजनी लियाक होत्यात. त्यांत धकला  
 ěk manushyala dōgejani liyāk hotiyate. Tiyañtē dhakala  
 A man two sons had. Of the two younger  
 ल्योके म्हणणारा अपल बापाला देकून, बापा मला  
 leōke mhaṇuṇara appale bappāle dēkhūne, bāppa malā  
 son (called) his father seeing, father my  
 आसता दी पोचावते वाटा अर्द भाग करून देवांव  
 āstim di pōtsāmvate vātā arede bhāge karūṇe dēvāmvu  
 property in belonging to share half portion divide give  
 म्हणून सांगितला. त्याला बापान तसच अर्द भाग  
 mhaṇūne sāngitala. Tyāla bāppāne tassēṭse arēde bhāge  
 thus said . To that father accordingly half portion  
 करून दिला. ते घेवून थोडरोजा मगूठ येक दूर  
 karūṇe dilā. Tē ghēvūne thōde rōzā makūṭe ěke dūre  
 divided gave. That taking some days after a distant.  
 देशला जावून आस्ती सर्वत्र खर्च करून सोडला.  
 dēshālā jāvūne āsti sarvatre kharatse karune sōḍala.  
 place going property all squandered away  
 तंम्हा त्यान लेबि गरीब होवु न गेला. थोड रोजा  
 Tamhā tyāne laibi garība hōvū ne gēlā. Thōde rōzā  
 Then he very much poor became . Some days  
 मगूठ ते देशांदि येक कुलुंब्याकड जावून पोचला.  
 makute tē dēshāñdi ěke kulumbhyakeḍ jāvūne pōtselā  
 after that country a cultivator going joined.  
 ते कुलुंबा त्याला अपल सेतामंदी डुकर चारवाला  
 Te kulumbi tyālā appala sētāmanḍi ḍukkare charavālā  
 That cultivator for him his herd sheep work  
 सोडला. तंम्हा ते डुकर खायाच कोंडातरबी खावून पोटा  
 sōḍala. Tamhā tē dukkare kāyācha koṇḍātarabī kavūne pōṭa  
 left. Then that sheep eating husk eating belly.

अकून घेयाचे म्हणून चिंतून होता. तंम्हा ते देशांदी  
 barūna gēyāchē mhaṇūna chintuna hōta. Tamha tē dēśāndī  
*full took thus thinking remained. Then that country*

लैबी दुकल येवुनगेल. तंम्हा त्याला ते कोंडाबी मिळाले  
 laibi dukkala ēvunagēla. Tamha tyala tē koṇḍābi milālē  
*big famine visited Then him that husk got*

नाही. तंम्हा हमी असल मुकान परतोंकी, हमच  
 nāhi. Tamha hami asala bukāna maratōmki, hamacha  
*not. Then I in this manner hunger dying, my*

बापाकड केवडकी कामवाले आहेत. त्यात हमीबी येक  
 bāpakada kēvadakī kāmavālē ahēta. Tyata hamībi ēke  
*with father any number servants there are. He me also one*

कामवाल्या सरक राहून जीवण कराचे म्हणून चिंतून  
 kāmavālyā saraka rāhūna jīvaṇa karāchē mhaṇūna chintūna  
*servant remaining livelihood maintain saying thinking*

अपल बापाकड येत होता. तंम्हा बाप म्हणणारा  
 apala bāpakada yēta hōta. Tamha bāpa mhaṇanāra  
*his father to went towards. Then father*

आपल ल्योक येयाच देकून सामूर पळत येवून त्याज  
 apala lyōka ēyacha dēkūne sāmūra paḷata ēvuna, tyaja  
*his son coming seeing advanced ran came, his*

गळा भेटून मिट्टीमारून मुक्कुदिला. तंम्हा ल्योक  
 gaḷa bētūna mittimarūna mukkuḍila. Tamha lyōka  
*neck embracing kissing kissed. Then son*

म्हणणारा बापाला देकून बापा मीकी तुमच्याकडबी  
 mhaṇanāra bāpala dēkūne, bāpa mīkī tumachyākadabi  
*father looking at, father, I you to*

भगवंता कडबी केवडकी पापकरलोहै. त्याज पायान  
 bagavamta kadabi kēvadakī pāpakaralōhai. Tyaja pāyana  
*God to very much sinned. That ignoring*

मी तुमच ल्योक म्हणून सांगाला होयिना म्हणून,  
 mī tumacha lyōka mhaṇūna sāngala hoyina mhaṇūna  
*I your son as to say cannot thus*

सांगितला. ते ऐयिकून बाप म्हणणारा आपल येक  
 angitala. Te aikūna bāpa mhaṇaṇāra āpala ēke  
 said. That hearing father his one

कामवाल्याला बलावून माज ल्योक दिसनावनीगेला दिसून  
 kāmavālyāla balāvūna mājā lyōka disanāvanigēla disūna  
 servant called my son lost came

आला मरूनगेला वाचून आला. अत्ता हयाला घेवून  
 āla, marūnagēla, vachūna āla. Athā hayāla gēvūna  
 back, died, came to life. Now him taking

जावून स्नान करून चकोट कापड नेसून हाताला  
 jāvūna snāna karūna. chakkōṭa kāpada nēsūna, hātala  
 bath giving good clothes wearing, fingers

अंगोटी घालून, पायाला जोडालावून, येक गायीच  
 amgōṭī galūna, pāyāla jōḍālāvūna, ēke gayīcha  
 ring wearing, feet shoes, one sheep

वासराला मारून जेवण करून, गाण बजाना करून  
 vāsārāla mārūna jēvaṇa karūna, gāna bajānā karūna  
 young one killing feast holding, songs music giving

संतोश पडावे म्हणून सांगितला त्याला कामवाले  
 santōśa padamvē mhaṇūna sāngitala. Tyāla kāmavalē  
 rejoice make thus said. Thereupon servant

तसच करून संतोश पडल्यात. तम्हा थोरला ल्योक  
 taśacha karūne santōśa padalyātha. Tamha torala lyōka  
 thus did rejoicing enjoyed. Then elder son

म्हणणारा बायिर सेताला जावून घराला येत होता  
 mhaṇaṇāra bāyira śētāla jāvūna garāla ēta hotā.  
 (called) outside walked went towards home coming.

तम्हा आपल घरांदि गाण बजाना होयाच ऐयिकून येक  
 Tamha āpala garāndi gāna bajānā hōyācha aiyīkūna ēka  
 Then his in house music drum proceeding hearing one

कामवाल्याला बलावून विचारण केला. तम्हा ते  
 kāmavālyāla balāvūna vichāraṇa kēla. Tamha te  
 servant calling enquiry made. Then that

कामवाले सांगिटलेकी, तुज भावु दिसनावनीगेला, दिसून  
 kāmavalē sāngitalēki, tuja bavu disanāvanigēla, disūna  
 servant said, your brother lost, came

आला, मरून गेला वाचून आला म्हणुन तुज बापान त्याला  
 ala, marūnagēla vāsūna ala mhaṇūna tuja bāpāna tyala  
 back, died, came back thus your father him

स्नान करून चक्रेट कापड नेसून हाताला अंगोटी घालून  
 snāna karūna chakkōṭa kāpada nēsūna hātālā angōṭī gālūna  
 bath giving good clothes wearing fingers ring wearing

पायाला जोडा लावून एक गायीच वासराला मारून जेवण  
 pāyālā jōḍā lāvūna ēke gāyīcha vāsārālā marūna jevana  
 feet shoes wearing one sheep young one killed feast

करून गाण बजाना करून संतोश पडत है म्हणून  
 karuna gāna bajāna karūna santōśa padata hai mhaṇūna  
 made songs music gave rejoicings making are thus

सांगिटला. ते अय्यीकून थोरला ल्योक म्हणणारा घराच आंत  
 sāngitalā. Tē aikūna tōralā lyōka mhaṇāṇārā garācha ānta  
 said. That hearing elder son (called) in house inside

जाना वनी भायीर होता. तंम्हा बापान आंत ये म्हणून  
 jānā vanī bayīra hōta. Tamha bāpāna ānta ē mhaṇūna  
 enter not outside stayed. Then father inside come thus

बलावला. तंम्हा ल्यो ल्योक म्हणणारा बापाला देकून  
 balāvalā. Tamha tyō lyōka mhaṇāṇārā bāpālā dēkūna  
 called Then that son called father looking at

कुठकी पळून गेल हात्याला, त्याला असल गाण बजाना  
 kuttaki paḷūna gēla hōtyālā, tyālā asala gāna bajāna  
 somewhere ran went away for him, him thus songs music

करून जेवण करून चक्रेट कापड नेसून संतोश  
 karūna jevana karūna chakōṭa kāpada nēsūna santōśa  
 made feast hold good clothes wearing rejoicing

पडतोचकी मी कितीकी रोजान तुमच कडच हैकी मला  
 padatochaki mī kitīkī rōjāna tumacha kadacha haiki malā  
 enjoying I long while days with you living for me

येक रोजबी अस सर्व करून संतोश पडला नाहीच,  
 eke rōjabi asa sarva karūna santōsa padalā nāhīcha.  
 one day like this made rejoicing made not,

म्हणून सांगिटला. तंम्हा बापान लेकाला देकून  
 mhaṇūna sāngitalā. Tamha bāpāna lēkālā dēkūna  
 thus said. Then father son seeing

सांगिटलाकी तूकी केंम्हाबी माज कडच हैच. राह्याच  
 sāngitalāki tūki kemhabī māja kadacha haicha. Rahyācha  
 said you always with me living. Remaining

माज आस्ती सर्व तुजच, त्यान तरी दिसनावनी गेला  
 māja astī sarva tujacha, tyāna tarī disanāvanī gēla  
 my property all yours, he disappeared lost

दिसून आला, मरून गेला वाचून आला. त्याज पायान  
 disūna ālā, marūna gelā vāchūna ālā. Tyāja pāyāna  
 returned came, dead was to life came. Him seeing

हमी संतोश पडावे म्हणून सांगिटला.

hamī santōsa padamvē mhaṇūna sāngitalā.  
 we rejoicing should make thus said.



[No. 163 A.K.]

## MARĀTHĪ—A STORY.

येक दुकान गल्लीदी येक सेट्टीवार वड्याच दुकान  
 ēke dukāna galimḍī ēke setṭivāra vadyācha dukāna  
 One bazaar street one chetty cake bazaar

ठेवुन होता. तंम्हा ते येक कावला देकून सेट्टीवार येमाराला  
 tevūna hōta. Tamhā tē ēke kāvala dēkūna setṭivāra ēmarāla  
 keeping was. Then that a crow seeing chetty inattentive

देकून त्याला मोस करून वड्याला घेवुन जावांव म्हणून  
 dēkūna tyālā mōsa karūna vadyālā gevūna jāvamva mhaṇūna  
 seeing him duping made a cake taking to go thus

चितून. ते सेट्टीवार येमारल्याल देकून येक वड्याला  
 chitūna. Tē setṭivāra ēmaralyāla dēkūna ēke vadyālā  
 thought. That chetty careless seeing a cake

घेवुन पळत जावुन येक झाडावर बसल होत. तंम्हा  
 gēvuna palata javūna ēke jhādāvara basala hōta. Tamhā  
 taking flew to a tree sitting was. Then

त्याला येक कोल. देकून हमी हे कावळ्याला कस तरबी  
 tyālā ēke kōla dēkūna, hamī hē kāvalyālā kasa tārabi  
 him a fox seeing, I that crow (somehow)

मास करून ते वडा घेवुन जावांव म्हणुन चितुन.  
 mōsa karūna tē vadā gēvuna jāvamva mhaṇuna chituna.  
 to dupe make that cake taking should go thus thought.

ते कावळ्याला देकून वो कावळ्या तू केवडकी रूपान हैच.  
 Tē kāvalyālā dēkuna vō kāvalyā tū kēvadakī rūpāna aich.  
 He crow seeing ho! crow you very beautiful are.

तुज रूपाला दोल्यान देकाला होयीना. तस राते वेली  
 Tuja rūpāla dōlyāna dēkāla hōyīna. Tasa ratē vēlī  
 Your beauty for eyes to see cannot. Thus being

तुज तोंडान येक गीत मैयीकांव म्हणून केवडकी  
 tuja tōṇḍana ēka gīta aiyīkāmvā mhaṇūna kēvadakī  
 your mouth a song should hear thus very great

अपेटछान आलोहै म्हणुन सांगिटल. ते कावळा अयीकून  
 apēṭchāna ālohai mhaṇuna sāngiṭala. Tē kāvalā aiyīkūna  
*desire came thus said. That crow hearing*

अपल तोंड वुघडून का का म्हणून अरडाला शुरुकरल.  
 apala tonda vughadūna kā kā mhaṇūna ardāla surukarala  
*his mouth opening caw caw thus to crow began.*

तंम्हा तोंडांदि होत्याल वडा खाली पडून गेल. तंम्हा  
 Tamhā tondadhi hōtyāla vaḍa kālī paduna gēla. Tamha  
*Then in mouth was cake down falling lost. Then*

ते कोल वड्याला घेवून पळुनगेल. तंम्हा ते कावळा  
 tē kōla vadyālā gevūna paḷūnagēla. Tamhā tē kāvala  
*that fox cake taking ran. Then that crow*

देकून हमीकी सेट्टीवाराला मोस करलोम. हमालाको मोस  
 dēkūna hamīkī settivārālā mōsa karalōma. Hamāla kōla mōsa  
*seeing I chetti dupe made. Me fox duped*

करून घेवून गेल. हमीकी येकला मोस करल तर  
 karūna gēvuna gēla. Hamīkī ēkalā mōsa karāla tara  
*taking went away. We one deceived then*

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.  
 hamālā ēkalā mōsa karīla, mhaṇuna chitūna gēṭala.  
*us one deceive will, thus thought.*

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### TRANSLATION.

A Chetti was keeping a stall of cakes in a street. One day a crow seeing the Chetti inattentive stole a cake and flew away and was sitting on a tree, when a fox approached the crow from under the tree. Making up his mind to dupe the crow, the fox addressed the latter thus: "Oh, you are very beautiful, and I am yearning to hear your beautiful voice." The crow was very much flattered and opening its beak, crowed "Caw, caw," when down fell the cake. The fox snapped at it and ran away. The moral is if you deceive one, you will be deceived in turn.

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[No. 164 A.K.]

## TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

## THE PARABLE OF THE PRODIGAL SON.

ఒకనికి ఇద్దరు కొడుకులు ఉండిరి వారిద్దరిలో చిన్న  
 Okaniki iddaru koḍukulu unḍiri. Vāriddarilo chinna  
 To one man two sons were. Of those two the younger

కొడుకు తండ్రిని “నాయనా! మా ఆస్తిని మాకు  
 koḍuku thanḍrini “Nāyanā! mā āstini māku  
 son father “Father! our property to us

పంచిపెట్టమని” అడిగెను. చిన్నవాడు తనకు వచ్చిన  
 panchipettumani ” a ḍigenu. Chinnavaḍu thanaku vachchina  
 divide ” asked. The younger to him that came

భాగమును తీసికొని వాడు ఒక దూర దేశమునకు వెళ్లెను.  
 bhāgamunu tīsikoni, vāḍu okadūradēśamunaku vēḷḷenu.  
 share took, he to one distant country had gone.

అప్పుడు వాడు తన ఆస్తిసంతయు వాడు చేసికొనెను.  
 Achchaṭa vāḍu tana āstināntayū pāḍuchēśikonenu.  
 There he his whole property spoiled.

కొన్నాళ్లకు వాడు ఒకని వద్ద సంబరమునకు కుదిరెను.  
 Konṇāḷḷaku vāḍu okani vadda sambalamunaku kudirenu.  
 After some days he one man near for wages was entertained.

వాడు చేనికి పండులను కాచుటనకి పంపబడెను. వాడు  
 Vāḍu chēniki paṇḍulanu kāchupaniki pampabaḍenu. Vāḍu  
 He to field pigs for protection work was sent. He

అపండులు తిన పొత్తైనను తినటకిష్టపడెను కాని  
 ā pamdulu tinu poṭṭainanu tinuṭakisṭapaḍenu. Kāni  
 those pigs eat chaff liked to eat. But

వానికి ఎవ్వరును ఏమియు ఇయ్యలేదు. అప్పుడు వాని దుస్థితిని  
 vāniki evvarunu ēmiyu iyyalēdu. Appuḍu vāni duṣṭhīṭini  
 to him anybody anything did not give. Then his bad lot

తలచుకొని “అహా! మా తండ్రి దగ్గర నుండు  
 thalachukoni, “Ahā! māthanḍri daggara nuṇḍu  
 having thought of, Ah! our father near who are

కూలివాండ్రకు నైతము తినుటకు అన్నము దండిగా ఉన్నది.  
 kūlivāṇḍraku saitamu tinuṭaku annamu daṁḍigā unnadi.  
 to workmen even to eat food plenty was.

ఇక్కడ నేనిట్లా అవస్థ పడుతున్నాను. మాతండ్రి  
 Ikkada nēniṭḷā avastha paḍutunnānu. Mātāṇḍri  
 Here I like this trouble undergoing. Our father

దగ్గరకు పోయి దేవునికిని నీకును అపరాధము చేసితిని.  
 daggaraku pōyi dēvunikini nīkunu aparāḍhamu chēsitini.  
 near having gone to God to you offence (I) made.

నన్ను క్షమింపుమని వేడికొనెదను." అనుకొని తన  
 Nannu kshamimpumani vēḍikonedanu." Anukoni tana  
 Me (to) pardon. will pray." So saying to

తండ్రివద్దకు వెళ్లి అట్లే వేడికొనెను. తండ్రి  
 tāṇḍrivaddaku vellī aṭḷē vēḍikonenu. Tāṇḍri  
 his father having gone in that way prayed. Father

తప్పిపోయిన కొడుకు చిక్కెనని ఆలింగనము చేసికొని  
 tappipōyina koḍuku chikkenani ālinganamu chēsikoni  
 lost son restored embrace having made

ఇంటిలో ఒక పెద్ద పండుగ చేయించెను. ఇదివరకు  
 iṇṭilo oka pedda paṇḍuga chēyinchenu. Idivaraku  
 in the house one great feast held. Hitherto

పొలమునకు పోయియుండిన పెద్దకొడుకు వచ్చి ఒక  
 polamunaku pōyi yuṇḍina peddakōḍuku vachchi oka  
 to field had been eldest son having returned one

సంబరగానిని చూచి ఇంటిలో జరుగుచున్న తాళాలకు  
 sambalagānini chūchi iṇṭilō jaruguchunna tāḷāḷaku  
 servant having seen in the house going on for clappings

కారణమేమనె అడుగ వాడు అతని తమ్ముడు  
 kāraṇamēmani aḍuga vāḍu atani tammudu  
 reason (when he) asked he his brother

వచ్చినాడనియు అందుకుగాను వాండ్ల తండ్రి పండగ  
 vachchināḍaniyu andukugānu vāṇḍla tāṇḍri paṇḍaga  
 came back therefore their father feast

చేయించినాడనియ చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి  
*chēyinchināḍaniyu cheppenu. Appuḍu vaḍu aligi inṭilōniki*  
*held said. Then he becoming angry*

పోకుండ అక్కడనే నిలిచికొనియుండెను. తండ్రి  
*pōkunḍa akkaḍanē nilichikoni yuṇḍenu. Taṇḍri*  
*without going into the house there only was standing. Father*

వచ్చి ఇంటిలోనికి పిలుచుకొని పోయెను. అప్పుడు అబ్బడకొడుకు  
*vachchi inṭilōniki piluchukonipōyenu. Appuḍu a peddakōḍuku*  
*came into the house took him. Then the eldest son*

“నాయనా నేను ఇన్ని దినాలనుండి నీమాట జవచాలులేదే.  
*“Nāyanā nēnu innidinalanuṇḍi nīmāṭa javaḍāṭalēḍē.*  
*“Father I for so many days your word never disobeyed.*

నాకు ఒకనాడైన ఒక మేకపిల్లనా ఇవ్వలేదే? నీ  
*Naku okanāḍaina okamekapillainā ivvalēḍē? Nī*  
*To me even one day even one kid (you) did not give? your*

ఆస్తియంతయు బోగము వాండ్రతో పాడుచేసిన నీకొడుకు  
*āstiyāntayū bōgamuvāṇḍlātō pāḍuchēsina nīkōḍuku*  
*all your property with dancing girls (who) spoiled your son*

వచ్చినతోడనే ఒక బలసిన గొర్రెను కోయించితివే”  
*vachchinatōḍanē oka balasina Gorṟenu kōyinchitivē”*  
*as soon as came one fat sheep made cut.”*

అని అనెను. అందుకు తండ్రి “నిజము నా ఆస్తిఅంతా  
*ani anenu. Aṇḍuku taṇḍri “Nijamu nā āstiantā*  
*so said. To that father true all my property*

నీదే. మనము ఇప్పుడు సుకోపపడవలసినది సహజమే.  
*nīḍē. Manamu ipuḍu santōshapaḍvalasinadi sahajamē.*  
*yours only. We now should feel joy is also natural.*

నీతమ్ముడు తప్పిపోయి మరల చిక్కెను. చచ్చిపోయి  
*Nītammuḍu tappipōyi marala chikkenu. Chachchipōyi*  
*your younger brother having been lost again found. Having died*

మరల బ్రతికెను.” అనెను.  
*marala bratikenu” anenu.*  
*again came to life” said.*

[No. 165 A.K.]

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

(SPOKEN BY K. DIVAKARA RAO.)

THE STORY OF THE KING AND THE MARGOSA SEED.

ఒకానొక రాజు ఒక వేప విత్తనము తెప్పించి తన  
 Okānoka rāju oka vēpa vittanamū teppinchi tana  
*One king one margosa seed having brought in his*

నగరిలో చక్కెరతో పాది చేయించి దానిని నాటెను. అది  
 nagarilō chakkeratō pādi chēyinchi, dānini nātenu. Adi  
*palace with sugar bed having made, it planted. It*

మొలక అయి దినదినము పెరుగుతూవచ్చెను. కొంత  
 molaka ayi, dinadinamū perugutūvachchenu. Kōnta  
*plant having become, day by day was growing. Within*

కాలములో పెద్ద చెట్టై పిండెలు కాయలతో  
 kālamulō pedda chēṭṭai pindelu kāyalatō  
*some time big tree having become with tender and ordinary berries*

నిండి యుండెను. అప్పుడు రాజు దానికాయలు ఎంత తియ్యగా  
 niṇḍi yuṇḍenu. Appuḍu rāju dānikāyalu enta tiyyagā  
*is full. Then king its berries how sweet*

నుండునో అని దాని కాయ నొకటి తెప్పించి రుచి  
 nuṇḍunō ani dānikāya nokaṭi teppinchi ruchi  
*will be so thinking its berry one having brought tasted*

చూచెను. అది తియ్యగా నుండక పాపిష్టి చేదుగానుండెను.  
 chūchenū. Adi tiyyagā nuṇḍaka pāpishṭi chēdugānuṇḍenu.  
*It sweet not being damned bitter was.*

కనుక దుర్జనులు సజ్జనుల సహవాసము ఎంత చేసినను  
 Kanuka durjanulu sajjanula sahaṇāsamū enta chēsinanu  
*Therefore wicked persons good persons' company however may make*

తమ దుర్గుణమును మాత్రము మానరు.  
 thama durguṇamunu mātramū mānaru.  
*their bad quality only will not give up.*

## TRANSLATION.

A certain king sent for a margosa seed, and preparing a bed of sugar in his palace, placed it in it. From the time it sprang

up, till it became big, the king nourished it by moistening it with milk. As soon as it grew up, there were plenty of blossoms, buds, and young fruits upon it. He, imagining that its fruit would be very sweet, sent for one of them, and put it in his mouth; but on the contrary, he found it very bitter. Thus, though bad people may associate with good men from their earliest age, they will never abandon their bad habits.

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